THE BATTLES OF THE PROPHET

Ibn Kathir

غزوات الرسول

ابن كثير

Translated by
Wa'il `Abdul Mut`aal Shihab

Dar Al-Manarah
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Translator's Note

Praise be to Allah. We thank Him, seek His Help and His forgiveness. We seek refuge in Allah from the evils within ourselves and that of our bad deeds. He whom Allah guides, is truly guided, and whom he Allah leaves to stray, none can guide him. I bear witness that there is no god but Allah and that Muhammad is His final Prophet.

In fact, the task of translation is not an easy one. Rather, it is a tremendous one, particularly when it is related to religion. So, I ask Allah to forgive my sins and dedicate this work for His Sake.

However, I would like to draw the attention of the readers to the following points:

a) This translation is not literal one. Rather, it is an abridged translation.

b) The translation of the Qur'anic verses are quoted from Yusuf `Ali's translation of *The Holy Qur'an*.

c) When I see it is necessary to comment on something I put it between square brackets: [t.].

d) This work is a part of Ibn Kathir's valuable work *Al-Bidayyah wan-Nihayyah*.

Finally, all praise is due to Allah, without Whose help and guidance nothing can be accomplished.

Translator

Preface to the First Edition

All praise is due to Allah and may peace and blessings be upon the Messenger of Allah, his family, his Companions, his followers and those who disseminate his call until the Day of Judgment.

There is no doubt that the life of the Messenger of Allah (peace and blessings of Allah be upon him) is an ideal example that every Muslim should adhere to. This meaning is clear in the Glorious Qur'an when Allah, Most High, says,

﴿لَّقَدْ كَانَ لَكُمْ فِي رَسُولِ ٱللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا۟ ٱللَّهَ وَٱلْيَوْمَ ٱلْـَٔاخِرَ وَذَكَرَ ٱللَّهَ كَثِيرًا ﴿٢١﴾﴾ [الأحزاب: ٢١]

﴾*Ye have indeed in the Messenger of Allah an excellent exampler for him who hopes in Allah and the Final Day, and who remembers Allah much.*﴿

(Al-Ahzab: 21)

Therefore, **Dar Al-Manarah** works hard to translate the well-reputed works that relate to the Messenger of Allah (peace and blessings of Allah be upon him) and his *Siyrah*. The book in hand is one of these important works. So, we hope that this book will promote a better understanding of Islam all over the world.

Also, we ask our beloved readers to read this valuable book with attentive minds so as to get the benefit therefrom.

The last of our supplication is: Praise be to Allah, the Lord of the worlds.

Dar Al-Manarah Director

M. `Uthman

Preface to the Second Edition

Praise be to Allah, the Lord of the worlds. And, may peace and blessings of Allah be upon Prophet Muhammad and upon his family, his Companions, his followers until the Day of Judgment!

In fact, it gives us great pleasure to republish this invaluable work, *the Battles of the Prophet*. To me, it is a sign of people's love and esteem to our honorable Prophet (peace and blessings of Allah be upon him) that this book proved salable.

In this edition, however, we have added the Arabic texts of the Qur'anic verses in order to facilitate and encourage reading the Glorious Qur'an in its very language, Arabic.

May Allah accept this work from us and render it totally for His Sake!

Dar Al-Manarah Director

M. `Uthman

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Studying the battles of the Prophet (peace and blessings of Allah be upon him) is of great importance. `Ali Ibn Al-Husain (may Allah be pleased with him) said, "We used to teach the battles of the Prophet (peace and blessings of Allah be upon him) equally as we used to teach the *Surah* of the Glorious Qur'an."

Az-Zuhari, likewise, said, "In studying the battles (of the Prophet) lies the knowledge of this world as well as the Hereafter."

Mu`amar narrated that Az-Zuhari said, "After the migration of the Prophet (peace and blessings of Allah be upon him) to Madinah, the first Qur'anic verse revealed regarding fighting in the way of Allah, Most High, was,

﴿أُذِنَ لِلَّذِينَ يُقَـٰتَلُونَ بِأَنَّهُمْ ظُلِمُوا۟ ۚ وَإِنَّ ٱللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ ﴿٣٩﴾﴾ [الحج :٣٩]

﴾*To those against whom war is made, permission is given to fight, because they are wronged, and verily Allah is Most Powerful for their aid.*﴿

(Al-Hajj: 39)

Then, the first battle the Prophet (peace and blessings of Allah be upon him) fought was Badr on

Friday, 17th Ramadan, 2 AH; then Banu An-Nadir; then Uhud (3 AH); then Khaibar (6 AH); then the conquest of Makkah (8 AH); and then Hunain (8 AH). The Prophet (peace and blessings of Allah be upon him) launched 11 battles in which he did not set out with the fighters, those battles are: Al-Abwa' (the first battle of the Prophet), Al-`Aashirah, Ghatfan, Banu Sulaim, Al-Abwat, the first Badr, At-Ta'if, Al-Hudaibiyyah, As-Safra', and Tabuk.

According to Al-Bukhari, Ibn Ishaq said, "The first battle the Prophet (peace and blessings of Allah be upon him) fought was the battle of Al-Abwa'; then Buwat; and then Al-'Ashira."

Al-Bukhari narrated also on the authority of Abu Ishaq who said, "Once, I was sitting beside Zaid Ibn Al-Arqam, he was asked, 'How many battles did the Prophet undertake?' Zaid replied, 'Nineteen.' They said, "In how many battles did you join him?' He replied, 'Seventeen.' I asked, 'Which of these was the first?' He replied, 'Al-`Ashira or Al-`Ashirau.'"

Buraida narrated that he fought sixteen battles with the Messenger of Allah (peace and blessings of Allah be upon him).

In his *Sahih*, Muslim narrated that Buraida said that the Messenger of Allah (peace and blessings of Allah be upon him) undertook nineteen battles and participated in fighting in eight battles.

Moreover, Buraida said that his father narrated that the Messenger of Allah (peace and blessings of Allah be upon him) undertook seventeen battles and participated in fighting in eight battles: Badr, Uhud, Al-Ahzab, Al-Muraisi`, Qadid, Khaibar, the conquest of Makkah, and Hunain.

The Great Battle of Badr

غزوة بــدر

The Expedition of `Abudllah Ibn Jahsh: A Root-Cause of the Great Battle of Badr

Ibn Ibn Ishaq narrated that the Messenger of Allah (peace and blessings of Allah be upon him) sent `Abdullah Ibn Jahsh Ibn Ri'ab Al-Asdi in the month of Rajab on his return from the first Badr. He (peace and blessings of Allah be upon him) sent with him eight men from *Al-Muhajreen*. The names of the eight *Muhajreen* were Abu Huzaifah Ibn `Utbah, `Akashah Ibn Mihsin, `Utbah Ibn Ghazwan, Sa`d Ibn Abi Waqqas, `Amir Ibn Rabi`ah Al-Wa'ili, Waqid, Ibn `Abdullah Ibn `Abd Manaf, Khalid Ibn Al-Bakir, and Sahl Ibn Baida' Al-Fihri.

Ibn Ishaq continued saying that the Messenger of Allah (peace and blessings of Allah be upon him) wrote for Ibn Jahsh a letter and ordered him not to look at it until he had journeyed for two days, to carry out what he was ordered to do, and not to compel any one of his companions to do so. Having journeyed for two days, Ibn Jahsh opened the letter which said: "When you read my letter proceed forward until you reach Nakhlah between Makkah and At-Ta'if so as to lie in wait there for Quraish and find out to us their news." When he read the

letter he said, "I'm the one who listens (the orders of his leader) and obeys." Then he told his companions what the letter said and declared, "He - the Messenger of Allah - has forbidden me to force any one of you do so; thus if anyone wishes for the martyrdom, let him proceed forward; and he who does not, let him go back; as for me I'm going to carry out what the Messenger of Allah has ordered me."

He, Subsequently, proceeded forward and so did all his companions. He journeyed along the Hijaz until at a mine called Bahran above Al-Furu`, Sa`d Ibn Abi Waqqas and `Utbah Ibn Ghazwan lost the camel which they were riding by turns, so they stayed behind to look for it, while `Abdullah and the rest of his companions proceeded until they reached Nakhlah. A caravan of Quraish, in the meanwhile, passed by them. The Quraishi men in that caravan were `Amr Ibn Al-Hadrami, `Uthman Ibn `Abdullah Ibn Al-Mughirah Al-Makhzumi and his brother Naufal, and Al-Hakam Ibn Kaisan, freedman of Hisham Ibn Al-Mughirah.

When the caravan saw them - Ibn Jahsh and his companions - they were afraid of them because they had camped near them. `Akashah, however, appeared to them with his shaved hair, and when they saw him they felt safe and `Ammar said, "They would cause you no harm - he thought that they were pilgrims."

On their part, they Companions took council among themselves, for this was the last day of Rajab, and they said, "If you leave them alone tonight they will get into the prohibited Area and will be safe from you; and if you kill them, you will kill them in the prohibited Month." Consequently, they were hesitant and feared to attack them. Then, they encouraged each other and decided to kill as many as they could of them and take what they had. Waqid Ibn `Abdullah shot `Amr Ibn Al-Hadrami with an arrow which caused the latter to die; `Uthman Ibn `Abdullh and Al-Hakim Ibn Kisan were captured while Naufal Ibn `Abdullah escaped.

`Abdullah Ibn Jahsh and his companions proceeded back to Madinah with the caravan and the two prisoners until they reached the Messenger of Allah (peace and blessings of Allah be upon him).

Someone of `Abdullah's family reported that he said to his companions, "A fifth of what we have taken belongs to the Messenger of Allah (peace and blessings of Allah be upon him)." This was before the revelation of the Qur'anic verse that decides the way of dividing the booty. Therefore, `Abdullah set apart for the Messenger of Allah (peace and blessings of Allah be upon him), a fifth of the caravan, and divided the rest among his companions.

When the Qur'an came down with the way that should adhered to in dividing the booty, it was in agreement with what `Abdullah Ibn Jahsh had done.

When they came to the Messenger of Allah (peace and blessings of Allah be upon him), he said, "I have not commanded you to fight in the prohibited Month." Thereupon, he held the caravan and the two prisoners in suspense and refused to take anything from. When the Messenger of Allah (peace and blessings of Allah be upon him) said this, the men were in despair and thought that they were doomed. Their Muslim brothers reproached them for what they had done. Quraish, likewise, said that Muhammad and his Companions have violated the prohibited Month, shed blood therein, taken booty, and captured men. Muslims, who were in Makkah, defended them, saying, "They had done it in the month of Sha`ban." The Jews turned this raid into an omen against the Messenger of Allah (peace and blessings of Allah be upon him) by saying that `Amr Ibn Al-Hadrami whom Waqid Ibn `Abdullah had killed meant *`Amaratul-harb* (war has come to life), Al-Hadrami meant *Hadaratul-harb* (war is present), and Waqid meant *Waqadatul-harb* (war is kindled).

Allah, Most High, turned this against them, not for them; and when there was much talk about it, Allah sent down to His Messenger (peace and blessings of Allah be upon him) the following Qur'anic verse,

﴿يَسْـَٔلُونَكَ عَنِ ٱلشَّهْرِ ٱلْحَرَامِ قِتَالٍ فِيهِ ۖ قُلْ قِتَالٌ فِيهِ كَبِيرٌ ۖ
وَصَدٌّ عَن سَبِيلِ ٱللَّهِ وَكُفْرٌۢ بِهِۦ وَٱلْمَسْجِدِ ٱلْحَرَامِ وَإِخْرَاجُ

أَهْلِهِۦ مِنْهُ أَكْبَرُ عِندَ ٱللَّهِۚ وَٱلْفِتْنَةُ أَكْبَرُ مِنَ ٱلْقَتْلِۗ وَلَا
يَزَالُونَ يُقَٰتِلُونَكُمْ حَتَّىٰ يَرُدُّوكُمْ عَن دِينِكُمْ إِنِ ٱسْتَطَٰعُوا۟ۚ وَمَن
يَرْتَدِدْ مِنكُمْ عَن دِينِهِۦ فَيَمُتْ وَهُوَ كَافِرٌ فَأُو۟لَٰٓئِكَ
حَبِطَتْ أَعْمَٰلُهُمْ فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِۖ وَأُو۟لَٰٓئِكَ أَصْحَٰبُ
ٱلنَّارِۖ هُمْ فِيهَا خَٰلِدُونَ ﴿٢١٧﴾ [البقرة: ٢١٧]

﴾*They ask thee concerning fighting in prohibited Month. Say, 'Fighting therein is a grave (offence). But graver is it in the sight of Allah to prevent access to the path of Allah, to deny Him, to prevent access to the sacred Mosque, and drive out its members. Tumult and oppression is worse than slaughter. Nor will they cease fighting you until they turn you back from your faith if they can.*﴿

(Al-Baqarah: 217)

This Qur'anic verse means that if you have killed in the prohibited Month, they have kept you back from the way of Allah with their unbelief in Him, and from the sacred Mosque, and have driven you from it when you were its people. This is a more serious matter in the sight of Allah than the killing of those of them whom you have slain. ﴾*Tumult and oppression is worse than slaughter,*﴿ means that the unbelievers used to seduce the Muslim in his religion until they made him return to unbelief after

believing, and that is worse in the sight of Allah than killing. They used to persist in doing so without repentance. Allah, Most High, says,

> ﴾*Nor will they cease fighting you until they turn you back from your faith if they can.*﴿

Ibn Ishaq continued saying that when the Glorious Qur'an came down about that and Allah relieved the Muslims of their anxiety in the matter, the Messenger of Allah (peace and blessings of Allah be upon him) took the caravan and the prisoners. Quraish sent to him to redeem `Uthman and Al-Hakam, and the Messenger (peace and blessings of Allah be upon him) said, "We will not let you redeem them until our two companions come, meaning Sa`d and `Utbah, for we fear on them on your account. If you kill them, we will kill your two friends." So, when Sa`d and `Utbah turned up, the Messenger of Allah (peace and blessings of Allah be upon him) let them redeem them.

As for Al-Hakam, he became a good Muslim and stayed with the Messenger of Allah (peace and blessings of Allah be upon him) until he was killed a martyr at Bi'r Ma`unah. `Utheman went back to Makkah and died there as unbeliever.

Ibn Ishaq added that when `Abdullah and his companions were relieved of their anxiety when the Qur'an came down, they were anxious for reward and therefore asked the Messenger of Allah (peace

and blessings of Allah be upon him) saying, "Oh Messenger of Allah, can we hope that it will count as a raid for which we shall be given the reward of the *Mujahideen*?" Then, Allah, Most High, revealed the following Qur'anic verse,

﴿إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَٱلَّذِينَ هَاجَرُوا۟ وَجَٰهَدُوا۟ فِى سَبِيلِ ٱللَّهِ أُو۟لَٰٓئِكَ يَرْجُونَ رَحْمَتَ ٱللَّهِ ۚ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴿٢١٨﴾﴾ [البقرة: ٢١٨]

﴿*Those who believe and those who suffered exiles and fought (and strove and struggled) in the path of Allah, - they have the hope of the Mercy of Allah: and Allah is Oft-forgiving, Most Merciful.*﴾

(Al-Baqarah: 218)

In this verse, Allah gave them the greatest hopes therein.

The Occasion of the Battle

In more than one Qur'anic verse, Allah, Most High, refers to the Battle of Badr. For example, He, Most High, says,

﴿وَلَقَدْ نَصَرَكُمُ ٱللَّهُ بِبَدْرٍ وَأَنتُمْ أَذِلَّةٌ ۖ فَٱتَّقُوا۟ ٱللَّهَ لَعَلَّكُمْ تَشْكُرُونَ ﴿١٢٣﴾﴾ [آل عمران: ١٢٣]

﴿*And Allah had helped you at Badr, when ye were helpless: then fear Allah: thus may ye show your gratitude.*﴾

(Al `Imran: 123)

﴿كَمَآ أَخۡرَجَكَ رَبُّكَ مِنۢ بَيۡتِكَ بِٱلۡحَقِّ وَإِنَّ فَرِيقٗا مِّنَ ٱلۡمُؤۡمِنِينَ لَكَٰرِهُونَ ۝٥ يُجَٰدِلُونَكَ فِي ٱلۡحَقِّ بَعۡدَمَا تَبَيَّنَ كَأَنَّمَا يُسَاقُونَ إِلَى ٱلۡمَوۡتِ وَهُمۡ يَنظُرُونَ ۝٦ وَإِذۡ يَعِدُكُمُ ٱللَّهُ إِحۡدَى ٱلطَّآئِفَتَيۡنِ أَنَّهَا لَكُمۡ وَتَوَدُّونَ أَنَّ غَيۡرَ ذَاتِ ٱلشَّوۡكَةِ تَكُونُ لَكُمۡ وَيُرِيدُ ٱللَّهُ أَن يُحِقَّ ٱلۡحَقَّ بِكَلِمَٰتِهِۦ وَيَقۡطَعَ دَابِرَ ٱلۡكَٰفِرِينَ ۝٧ لِيُحِقَّ ٱلۡحَقَّ وَيُبۡطِلَ ٱلۡبَٰطِلَ وَلَوۡ كَرِهَ ٱلۡمُجۡرِمُونَ ۝٨﴾ [الأنفال: ٥- ٨]

﴿*Just as thy Lord ordered thee out of thy house in truth, even though a party among the believers disliked it, disputing with thee concerning the truth after it was made manifest, as if they were being driven to death while they see it. Behold! Allah promised you one of the two parties, that it should be yours: Ye wished that the one unarmed should be yours, but Allah willed to establish the truth according to His words, and to cut off the roots of the unbelievers;- that He might establish Truth and prove Falsehood false, distasteful though it be to those in guilt.*﴾

(Al-Anfal: 5-8)

Ibn Ishaq (may Allah bestow mercy on him) said that the Messenger of Allah (peace and blessings of Allah be upon him) heard that Abu Sufyan Ibn Harb was coming from Syria with a large caravan of

Quraish, containing their money and merchandise, accompanied by some thirty or forty men, of whom were Makhramah Ibn Naoufal and `Amr Ibn Al-`Aas.

The Messenger of Allah (peace and blessings of Allah be upon him) summoned the Muslims and said,

> *"This is the caravan of Quraish which contains their money. Go out to attack it; perhaps Allah will give it as a prey."*

People answered his call; some eagerly, others reluctantly, because they had not thought that the Messenger of Allah (peace and blessings of Allah be upon him) would go to war.

When he got near Al-Hijaz, Abu Sufyan was seeking news from the riders, he went until he got news that Muhammad has called his Companions against him and his caravan. He took alarm at that and hired Damdam Ibn `Amr Al-Ghifari to go to Makkah, ordering him to call out Quraish in defense of their property, and to tell them that Muhammad was laying in wait for it with his Companions. So Damdam left for Makkhah at full speed.

In this context, Al-Bukhari narrated the following narration:

`Abdullah Ibn Mas`ud narrated from Sa`d Ibn Mu`adh that the latter was an intimate friend of Umaiyah Ibn Khalaf and whenever Umaiyah passed

through Madinah, he used to stay with Sa`d, and whenever Sa`d went to Makkah, he used to stay with Umaiyah. When Allah's Messenger (peace and blessings of Allah be upon him) arrived at Madinah, Sa`d went to perform *`Umrah* and stayed at Umaiyah's home in Makkah. He said to Umaiyah, "Tell me of a time when (the mosque) is empty so that I may be able to perform *Tawaf* around the Ka`bah." So Umaiyah went with him about midday. Abu Jahl met them and said, "O Abu Safwan! Who is this man accompanying you?" He said, "He is Sa`d." Abu Jahl addressed Sa`d, saying, "I see you wandering about safely in Makkah in spite of the fact that you have given shelter to the people who have changed their religion (i.e., became Muslims) and have claimed that you will help them and support them. By Allah, if you were not in the company of Abu Safwan, you would not be able to go your family safely." Sa`d, raising his voice, said to him, "By Allah, if you should stop me from doing this (i.e., performing *Tawaf*) I would certainly prevent you from something which is more valuable for you, that is, your passage through Madinah." On this, Umaiyah said to him, "O Sa`d do not raise your voice before Abu-l-Hakam, the chief of the people of the valley (of Makkah)." Sa`d said, "O Umaiyah, stop that! By Allah, I have heard Allah's Messenger predicting that the Muslims will kill you." Umaiyah asked, "In Makkah?" Sa`d said, "I do not know." Umaiyah was greatly scared by that news.

When Umaiyah returned to his family, he said to his wife, "O Umm Safwan! Don't you know what Sa`d told me?" She said, "What has he told you?" He replied, "He claims that Muhammad has informed them (i.e., Companions) that they will kill me. I asked him, 'In Makkah?' He replied, 'I do not know.' Then Umaiyah added, "By Allah, I will never go out of Makkah." But when the day of (the *Ghazwah* of) Badr came, Abu Jahl called the people to war, saying, "Go and protect your caravan." But Umaiyah disliked to go out (of Makkah). Abu Jahl came to him and said, "O Abu Safwan! If the people see you staying behind though you are the chief of the people of the valley, then they will remain behind with you." Abu Jahl kept on urging him to go until he (i.e., Umaiyah) said, "As you have forced me to change my mind, by Allah, I will buy the best camel in Makkah. Then Umaiyah said (to his wife). "O Umm Safwan, prepare what I need (for the journey)." She said to him, "O Abu Safwan! Have you forgotten what your Yathribi brother told you?" He said, "No, but I do not want to go with them but for a short distance." So when Umaiyah went out, he used to tie his camel wherever he camped. He kept on doing that until Allah caused him to be killed at Badr."

On reaching Quraish, Damdam cried out, "O Quraish, the transport camels, the transport camels! Muhammad and his Companions are lying in wait

for your property, which is with Abu Sufyan. I do not think that you will overtake it. Help! Help!"

Answering the call of Damdam, the Quraishi men said, "Do Muhammad and his Companions think this is going to be like the caravan of Ibn Hadrami." Every man of them either went himself or sent someone in his place. So all went; not one of their nobles remained behind except Abu Lahab Ibn `Abdul-Mutalib.

There were nine hundred fifty men and two hundred horses; the women also went along to cheer the men on with their singing.

On the other side, according to Ibn Ishaq, the Messenger of Allah (peace and blessings of Allah be upon him) set out with his followers. It was the month of Ramadan. Ibn Umm Maktum was ordered by the Prophet (peace and blessings of Allah be upon him) to lead the Muslims in prayer and Abu Lubabah was appointed as the ruler of Madinah until the return of the Prophet (peace and blessings of Allah be upon him). The Messenger of Allah (peace and blessings of Allah be upon him) gave the flag, which was a white flag, to Mus`ab Ibn `Umair.

The Messenger of Allah (peace and blessings of Allah be upon him) was proceeded by two black flags, one with `Ali Ibn Abi Talib called Al-`Uqab, and the other with one of the Ansar. According to Ibn Hisham, the latter was Sa`d Ibn Mu`adh. The

Muslim army had seventy camels on which men rode in turns. The Messenger of Allah (peace and blessings of Allah be upon him) with `Ali Ibn Abi Talib and Marthad Ibn Abi Marthad rode one camel in turns.

Muslims Goes out to Meet the Caravan

Al-Bukhari narrated on the authority of Ka`b Ibn Malik that Ka`b said, "I never failed to join the Messenger of Allah (peace and blessings of Allah be upon him) in any of his battles except in Tabuk. However, I did not take part in the Battle of Badr, but none, who failed to take part in it, was blamed, for the Messenger of Allah (peace and blessings of Allah be upon him) had gone out to meet the caravan of Quraish, but Allah caused them (i.e., Muslims) to meet their enemy unexpectedly (with no pervious intention)."

Ibn Ishaq said that the Messenger of Allah (peace and blessings of Allah be upon him) took the road to Makkah by the upper route from Madinah, then by Al-`Aqiq, Dhul-Hulaifah, and Ulat Al-Jaish. Then he (peace and blessings of Allah be upon him) passed Turban, Malal, Ghamisu'l-Hamam, Sukhayratu 'l-Yamam, As-sayalah, then by the ravine of Ar-Rauha to Shunakah, which is the direct route, until at `Irqu-l-Zabyah he met a nomad. The Companions asked him about the news of Quraish, but found that he had no news. People, then, said to him, "Salute the Messenger of Allah (peace and blessings of Allah be

upon him)". The man asked, "Have you got the Messenger of Allah (peace and blessings of Allah be upon him) with you?" When they answered him that they had, he said, "If you are the Messenger of Allah, then tell me what is in the belly of my she-camel here."

Salamah Ibn Salamah Ibn Waqsh said to the nomad: "Don't question the Messenger of Allah (peace and blessings of Allah be upon him), but come to me and I will tell you about it. You have leapt upon her and she has in her belly a little goat from you!' The Messenger of Allah (peace and blessings of Allah be upon him) said, "Enough! You have spoken obscenely to the man.' Then he turned away from Salamah.

The Messenger of Allah (peace and blessings of Allah be upon him) stopped at Sajsaj which is the well of Ar-Rauha'; then went on to Al-Munsaraf, leaving the Makkan road on the left and went to the right to Al-Naziyah making for Badr. Arrived in its neighborhood, he crossed a valley called Ruhqan between Al-Naziyah and the pass of Al-Safra'; then along the pass; then he debauched from it until when near Al-Safra' he sent Basbas Ibn `Amr Al-Juhani, an ally of Ibn Sa'idah, and `Adi Ibn Abi Az-Zughaba' Al-Juhani, an ally of Ibn An-Najjar, to Badr to scout for news about Abu Sufyan and his caravan.

Ibn Ishaq continued saying that having sent them on ahead, he moved off and when he got to Al-Safra', which is a village between two mountains, he asked what their names were. He was told that they were Muslih and Mukhri. He asked about their inhabitants and was told that they were Banul-Nar and Banul-Hruq, two clans of Banul-Ghifar.

The Messenger of Allah (peace and blessings of Allah be upon him) drew ill omen from their names and so disliked them that he refused to pass between them, so he lift them and Al-Safra' on his left and went to the right to a valley called Dhafiran which he crossed and then halted.

News came to the Messenger of Allah (peace and blessings of Allah be upon him) that Quraish had set out to protect their caravan. Having delivered these news to his Companions, he (peace and blessings of Allah be upon him) asked their advice. Abu Bakr and then `Umar (may Allah be pleased with them) got up and spoke well. Then, Al-Miqdad got up and said, "O Messenger of Allah! Go where Allah orders you for we are with you. We will not say as the children of Israel said to Moses, 'You and your Lord go and fight and we will stay at home,' but you and your Lard go and fight, and we will fight with you. By Allah! If you were to take us to Bark Al-Ghimad, we would fight resolutely with you against its defenders until you gained it." The Messenger of

Allah (peace and blessings of Allah be upon him) thanked him and prayed Allah on his behalf.

Then, the Messenger of Allah (peace and blessings of Allah be upon him) said, "O people! Give me advice," by which he meant the *Ansar*; this is because they formed the majority, and because when they had paid homage to him in Al-`Aqabah they stipulated that they were not responsible for his safety until he entered their territory, and that when he was there they would protect him as they did their wives and children. So, the Messenger of Allah (peace and blessings of Allah be upon him) was afraid that the *Ansar* would not feel obliged to help him unless he was attacked by an enemy in Madinah, and that they would not feel it incumbent upon them to go with him against an enemy outside their territory.

Having heard this, Sa`d Ibn Mu`adh said, "It seems as if you mean us," and when he said that he did, Sa`d said, "We believe in you, we declare your truth, and we witness that what you have brought is the truth, and we have given you our word and agreement to hear and obey; so go where you wish, we are with you; and by Allah, if you were to ask us to cross this sea and you plunged into it, we would plunge into it with you, not a man would stay behind. We do not hate that you might order us to face your enemy tomorrow. We, in fact, are patient in war and trustworthy in combat. It may be that

Allah will make you see what pleases you from us; so take us along with Allah's blessing."

The Messenger of Allah (peace and blessings of Allah be upon him) was delighted at Sa`d's words which greatly encouraged him. Then he said,

> *"Go forward; I give you glad tiding that Allah has promised me one of the two good things: martyrdom or victory. By Allah, it is as though I see the place where the people (enemies) would be killed."*

Ibn Mas`ud (may Allah be pleased with him), commented on the above scene, saying, "I witnessed Al-Miqdad Ibn Al-Aswad in a scene which would have been dearer to me than anything had I been the hero of that scene. He (i.e., Al-Miqdad) came to the Prophet (peace and blessings of Allah be upon him) while the Prophet (peace and blessings of Allah be upon him) was urging the Muslims to fight with the pagans. Al-Miqdad said, 'We will not say as the People of Moses said: Go you and your Lord and fight you two. But we shall fight on your right and on your left and in front of you and behind you.' I saw the face of the Prophet (peace and blessings of Allah be upon him) getting bright with happiness, for that saying delighted him."

Afterwards, as Ibn Isaq reported, the Prophet (peace and blessings of Allah be upon him) journeyed from Dhafran and went over passes called Asafir. Then he dropped down from them to a town

called Ad-Diyah and left Al-Hanan on the right. This was a sand-hill like a large mountain. Then he (peace and blessings of Allah be upon him) stopped near Badr and he and one of his Companions - Ibn Hisham said this Companion was Abu Bakr – went until he stopped by an old man of the Bedouin and inquired about Quraish and about Muhammad and his Companions, and what he had heard about them. The old man said, "I won't tell you before you tell me which party you belong to." The Messenger of Allah (peace and blessings of Allah be upon him) said, "If you tell us we will tell you." The man said, "Should this be for that?' "Yes," he replied. The man said, "I have heard that Muhammad and his Companions went out on such-and-such a day. If that is true, today they are in such-and-such a place, referring to the place in which the Messenger of Allah (peace and blessings of Allah be upon him) actually was; and I heard that Quraish went out in such-and-such a day, and if this is true, today they are in such-and-such a place,' meaning the one in which they actually were." When he had finished he said, "Of whom are you?" The Messenger of Allah (peace and blessings of Allah be upon him) said, "We are from *Ma*."

[T. '*Ma*' is an Arabic word that means water. The Prophet (peace and blessings of Allah be upon him) did not tell lie for man is created from water

(semen) as Allah says in *Surat* At-Tariq, verse number 6.]

Then he left him, while the old man was saying, "What does 'from *Ma*' mean? Is it from the water of Iraq?" Ibn Hisham said, "This man was known as Sheikh Sufyan Ad-Dimiri."

Then the Messenger of Allah (peace and blessings of Allah be upon him) returned to his Companions; and when night fell he sent `Ali Ibn Abi Talib, Az-Zubair Ibn Al-`Awam and Sa`d Ibn Abi Waqqas with a number of his Companions to the well at Badr in quest of news of both parties, according to what Ibn Ishaq narrated. Ibn Ishaq added that they fell in with some water-camels of Quraish, among whom were Aslam, a slave of Banu Al-Hajaj, and `Arid Abu Yassar, a slave of Banu Al-`Aas Ibn Sa`id, and they brought them along and questioned them while the Messenger of Allah (peace and blessings of Allah be upon him) was standing praying.

They said, "We are the water-men of Quraish; they sent us to get them water." The Companions were displeased at their report, for they hoped that they would belong to Abu Sufyan, so they beat them. When they had beaten them. The two men said, "We belong to Abu Sufyan;" so the Companions let them go.

Having completed his Prayer, the Messenger of Allah (peace and blessings of Allah be upon him) said, "When they told you the truth, you beat them; and when they lied, you freed them. They told the truth; they do belong to Quraish. Tell me you two about Quraish!" The two men replied, "They are behind this hill which you see on the farthest side." The hill was Al-`Aqnaqal. The Messenger of Allah (peace and blessings of Allah be upon him) asked them how many they were, and when they said, "Many," he asked for the number, but they did not know; so he asked them how many camels they slaughtered every day, and they said nine or ten, the Messenger of Allah (peace and blessings of Allah be upon him) said, "The people are between nine hundred and a thousand." Then he asked how many nobles of Quraish were among them. They said, "`Utbah, Shaybah, Abu Al-Bukhtari Ibn Hisham; Hakim Ibn Hizam, Nawfal Ibn Khuwalid, Al-Harith Ibn `Amir Ibn Nawfal, Al-Nadr Ibn Al-Harith, Zam`ah Ibn Al-Aswad, Abu Jahl Ibn Hisham, Umaiyyah Ibn Khalaf, Nabih and Munabh, the two sons of Al-Hajaj, Sahil Ibn `Amr, and `Amr Ibn Wudd." The Messenger of Allah (peace and blessings of Allah be upon him) went to the people and said,

> *"This Makkah has thrown to you the pieces of its liver!"*

Basbas and `Adi has gone on until they reached Badr, and halted on a hill near the water, then they took an old skin to fetch water while Majdi Ibn `Amr Al-Juhani was by the water. `Adi and Basbas heard two girls from the village discussing a debt, and one said to the other, “The caravan will come tomorrow or the day after and I will work for them and pay you what I owe you.” Majdi said, "You are right," and he made arrangements with them. `Adi and Basbab overheard this and rode off to the Prophet (peace and blessings of Allah be upon him) and told him what they had overheard.

Ibn Ishaq continued saying that Abu Sufyan went forward to get in front of the caravan as a precautionary measure until he came down to the water and asked Majdi if he had noticed anything. He replied that he has seen nothing untoward: merely two riders had stopped on the hill and taken water away in a skin. Abu Sufyan came to the spot where they has halted, picked up some camel dung and broke it in pieces and found that it contained date-stones. “By Allah,” he said, “This is the fodder of Yathrib." He returned at once to his companions and changed the caravan's direction from the road to the seashore leaving Badr on the left, traveling as quickly as possible. Quraish, on the other hand, advanced forward until Al-Juhafah.

On his part, when Abu Sufyan saw that he has saved his caravan he sent word to Quraish, "Since

you came out to save your caravan, your men, and your property, and Allah has delivered them, go back." Abu Jahl said, "By Allah, we will not go back until we have been to Badr - Badr was the site of one of the Arab fairs where they used to hold a market every year - for we will spend three days there, slaughter camels and feast and drink wine, and the girls shall play for us. The Arabs will hear that we have come and gathered together, and will respect us in future! So come on!"

However, Al-Akhnas Ibn Shuraiq Al-Thaqafi, an ally of Banu Zuhrah, refused to join Quraish in doing this since Allah had saved the caravan. Therefore, Banu Zuhrah returned with Al-Akhnas and these two tribes were not represented at all. Also, there was some discussion between Talib Ibn Abu Talib, who was with the army, and some of Quraish. The latter said, "We know, O Banu Hashim, that if you have come out with us, your heart is with Muhammad." So, Talib and some others returned to Makkah.

Quraish went on until they halted on the farther side of the valley behind Al-`Aqanqal. The bed of the valley - Yalyal - was between Badr and Al-`Aqanqal, the hill behind which lay Quraish, while the wells at Badr were on the side of the valley bed nearest to Madinah.

The Glorious Qur'an describes that situation, saying,

﴿إِذْ أَنتُم بِٱلْعُدْوَةِ ٱلدُّنْيَا وَهُم بِٱلْعُدْوَةِ ٱلْقُصْوَىٰ وَٱلرَّكْبُ أَسْفَلَ مِنكُمْ ۚ وَلَوْ تَوَاعَدتُّمْ لَٱخْتَلَفْتُمْ فِى ٱلْمِيعَـٰدِ ۙ وَلَـٰكِن لِّيَقْضِىَ ٱللَّهُ أَمْرًا كَانَ مَفْعُولًا لِّيَهْلِكَ مَنْ هَلَكَ عَنۢ بَيِّنَةٍ وَيَحْيَىٰ مَنْ حَىَّ عَنۢ بَيِّنَةٍ ۗ وَإِنَّ ٱللَّهَ لَسَمِيعٌ عَلِيمٌ ﴿٤٢﴾﴾ [الأنفال: ٤٢]

﴿Remember ye were on the hither side of the valley, and they on the farther side, and the caravan on the lower ground than ye. Even if ye had made it a mutual appointment to meet, ye would certainly have failed in the appointment.﴾

(Al-Anfal: 42)

Allah, Most High, sent rain which turned the soft sand of the valley into a compact surface which did not hinder the Messenger's movements, but gravely restricted the movements of Quraish. The Qur'an speaks about that situation, saying,

﴿إِذْ يُغَشِّيكُمُ ٱلنُّعَاسَ أَمَنَةً مِّنْهُ وَيُنَزِّلُ عَلَيْكُم مِّنَ ٱلسَّمَآءِ مَآءً لِّيُطَهِّرَكُم بِهِۦ وَيُذْهِبَ عَنكُمْ رِجْزَ ٱلشَّيْطَـٰنِ وَلِيَرْبِطَ عَلَىٰ قُلُوبِكُمْ وَيُثَبِّتَ بِهِ ٱلْأَقْدَامَ ﴿١١﴾﴾ [الأنفال: ١١]

﴿He caused rain to descend on you from heaven, to clean you therewith, to remove

from you the stain of Satan, to strengthen your hearts, and to plant your feet firmly therewith.﴿

(Al-Anfal: 11)

Moreover, Allah, Most High, sent down victory upon them in his saying,

﴿إِذْ يُوحِى رَبُّكَ إِلَى ٱلْمَلَٰٓئِكَةِ أَنِّى مَعَكُمْ فَثَبِّتُوا۟ ٱلَّذِينَ ءَامَنُوا۟ سَأُلْقِى فِى قُلُوبِ ٱلَّذِينَ كَفَرُوا۟ ٱلرُّعْبَ فَٱضْرِبُوا۟ فَوْقَ ٱلْأَعْنَاقِ وَٱضْرِبُوا۟ مِنْهُمْ كُلَّ بَنَانٍ ﴿١٢﴾ ذَٰلِكَ بِأَنَّهُمْ شَآقُّوا۟ ٱللَّهَ وَرَسُولَهُۥ ۚ وَمَن يُشَاقِقِ ٱللَّهَ وَرَسُولَهُۥ فَإِنَّ ٱللَّهَ شَدِيدُ ٱلْعِقَابِ ﴿١٣﴾﴾ [الأنفال: ١٢- ١٣]

﴾*Remember thy Lord inspired the angles (with the message): 'I am with you: give firmness to the believers: I will instill terror into the hearts of the unbelievers: Smite ye above their necks and smite all their finger-tips off them. That is because they contended against Allah and His Messenger: If any contend against Allah and His Messenger, Allah is strict in punishment.*﴿

(Al-Anfal: 12-13)

This was on the night of Friday, 17th Ramadan, 2 AH. The Messenger of Allah (peace and blessings of

Allah be upon him) passed the whole night praying and invoking Allah in prostration saying mostly,

"O the Living, the Eternal,"

He (peace and blessings of Allah be upon him) persisted in calling Allah with this *Du`a'*.

Ibn Ishaq said that the Messenger of Allah (peace and blessings of Allah be upon him) went forth to hasten his Companions to the water and when he got to the nearest water of Badr he halted. Al-Hubab Ibn Mundhir Ibn Al-Jamuh said, "O Messenger of Allah! Is this a place which Allah has ordered you to occupy, so that we can neither advance nor withdraw from it, or is it a matter of opinion and military tactics?"

When he replied that it was the latter he pointed out that it was not the place to stop but that they should go on to the water nearest to the enemy and halt there, stop up the wells beyond it, and construct a cistern so that they would have plenty of water; then they could fight their enemy who would have nothing to drink. The Messenger of Allah (peace and blessings of Allah be upon him) agreed that this was an excellent plan and they acted accordingly.

Ibn Ishaq added that Sa`d Ibn Mu`adh said, "O Prophet of Allah, let us make a booth (of palm-branches) for you to occupy and have your riding camels standing by; then we will meet the enemy and if Allah gives us the victory that is what we desire; if

the worst occurs you can mount your camel and join our people who are left behind, for they are just as deeply attached to you as we are. Had they thought that you would be fighting they would not have stayed behind. Allah will protect you by them; they will give you counsel and fight with you."

The Messenger of Allah (peace and blessings of Allah be upon him) thanked him and blessed him. Then a booth was constructed for the Messenger of Allah (peace and blessings of Allah be upon him) and he remained there.

Quraish, having marched forth at daybreak, now came on. When the Messenger of Allah (peace and blessings of Allah be upon him) saw them descending from the hill `Aqanqal into the valley he cried,

> *"O Allah! Here come Quraish in their vanity and pride contending with you and calling your Messenger a liar. O Allah! Grant the help, which you have promised me. Destroy them this morning!"*

Before uttering these words he had seen among the enemy `Utbah Ibn Rabi`ah, mounted on a red camel of his, and said,

> *"If there is any good in any of them, it will be with the man on the red camel: If they obey him, they will take the right way."*

When Quraish encamped, some of them, Hakim Ibn Hizam was one of them, went to the cistern of the Messenger of Allah (peace and blessings of Allah be upon him) to drink. "Let them be!" he said; and all men that drank of it on that day was killed, except Hakim, who afterwards became a good Muslim and used to say, when he was earnest in his oath, "Nay, by Him who saved me on the day of Badr."

Regarding the number of Muslims at Badr, Al-Bakhari reported that Al-Bara' said that the Companions of (the Prophet) Muhammad who took part in Badr told me that their number was that of Saul's (i.e., Talut's) companions who crossed the river (of Jordan) with him and they were over three-hundred-and-ten men. By Allah, none crossed the river with him but a believer."

Al-Bara' also narrated that I and Ibn `Umar were considered too young (to take part) in the battle of Badr, and the number of the Al-Muhajirrun worriers were over sixty (men) and the *Ansar* were over 249.

About Badr, the Glorious Qur'an speaks, saying,

﴿إِذْ يُرِيكَهُمُ ٱللَّهُ فِى مَنَامِكَ قَلِيلًا ۖ وَلَوْ أَرَىٰكَهُمْ
كَثِيرًا لَّفَشِلْتُمْ وَلَتَنَٰزَعْتُمْ فِى ٱلْأَمْرِ وَلَٰكِنَّ ٱللَّهَ سَلَّمَ ۗ
إِنَّهُۥ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ ﴿٤٣﴾ وَإِذْ يُرِيكُمُوهُمْ إِذِ ٱلْتَقَيْتُمْ
فِىٓ أَعْيُنِكُمْ قَلِيلًا وَيُقَلِّلُكُمْ فِىٓ أَعْيُنِهِمْ لِيَقْضِىَ ٱللَّهُ أَمْرًا
كَانَ مَفْعُولًا ۗ وَإِلَى ٱللَّهِ تُرْجَعُ ٱلْأُمُورُ ﴿٤٤﴾﴾

[الأنفال: ٤٣ - ٤٤]

﴾*Remember in thy dream Allah showed them to thee as few: if He had shown them to thee as many, ye would surely have disputed in (your) decision: but Allah saved (you): for He knoweth well the (secrets) of (all) hearts. And remember when ye met, He showed them to you as few in your eyes, and He made you appear as contemptible in their eyes: that Allah might accomplish a matter already decided.*﴿

(Al-Anfal: 43-44)

Al-Amaui commented on the above Qur'anic verse saying that on the night of Badr, the Prophet (peace and blessings of Allah be upon him) slept and ordered his men not to fight until he permit them to do so. Then Abu Bakr (my Allah be pleased with him) woke him up, saying, "They (Quraish) became so nears!" The Messenger of Allah (peace and blessings of Allah be upon him) got up after Allah had made him to see the army of Quraish in a vision.

Out of divine wisdom, both parties saw the other as small in number. This is clear in the aforementioned Qura'nic verses.

According to Ibn Ishaq and other scholars of *Siyrah*, the Prophet (peace and blessings of Allah be upon him) preferred the men to fight in ranks. As they prepared to march he noticed that someone had

stepped out in front of the others; the Prophet (peace and blessings of Allah be upon him) prodded him in the side with an arrow, saying, "Stand in line!" The man, Sawad (may Allah be pleased with him), exclaimed, "You have hurt me, O Messenger of Allah! Allah has sent you to be just and good." On his part, the Prophet (peace and blessings of Allah be upon him) lifted his shirt and said, "Then do the same to me." The man approached and kissed him on the spot instead, saying, "O Messenger of Allah, you see what is before us and I may not survive the battle. If this is my last time with you, I want the last thing I do in life to be this." Shortly after he went into battle, Sawad died a martyr.

Having examined the ranks, the Prophet (peace and blessings of Allah be upon him) then went to the booth, Abu Bakr stayed with him, while Sa`d Ibn Mu`adh, with several of the Ansar, stood outside guarding the booth.

The Kindle of War

According to the scholars of *Siyrah*, the battle began in a single combat when one of Quraish, Al-Aswad Ibn `Abd Al-Asad Al-Makhzumi, swore that he would drink from the Muslims' reservoir and then destroy it, or die in the attempt. Hamzah, the Prophet's uncle, came forward to face him and killed him. Three of the most important men of Quraish -

`Utbah Ibn Rabi`ah, his brother Shaibah and his son Al-Walid - stepped forward and gave out a challenge for a single combat. Three men of the *Ansar* came out against them: `Awf and Mu`adh, the sons of Al-Harith, as well as `Abudullah Ibn Rawahah. The Quraishi men said, "Who are you?" They answered, "Some of the *Ansar*," whereupon the Quraishi men shouted, "O Muhammad! Send forth against us our peers of our tribe!" Therefore, the Prophet (peace and blessings of Allah be upon him) sent out `Ali, Hamzah and `Ubaidah Ibn Al-Harith to face them. It was not long before Hamzah and `Ali had killed their opponents. As for `Ubaidah, he had wounded his enemy but was wounded himself, and so his two companions killed the Quraishi man and cried, "`Ubaidah back to the safety of the Muslim ranks."

In this context, Al-Bukhari narrated on the authority of Abu Dharr who said, "The following Qur'anic verse that reads,

﴿هَٰذَانِ خَصْمَانِ ٱخْتَصَمُوا۟ فِى رَبِّهِمْ ۖ فَٱلَّذِينَ كَفَرُوا۟ قُطِّعَتْ لَهُمْ ثِيَابٌ مِّن نَّارٍ يُصَبُّ مِن فَوْقِ رُءُوسِهِمُ ٱلْحَمِيمُ ﴿١٩﴾﴾

[الحج :١٩]

﴾*These two opponents (believers and unbelievers) dispute with each other about their Lord,*﴿

(Al-Hajj: 19)

was revealed concerning six men from Quraish, namely, `Ali, Hamzah, `Ubaidah Ibn Al-Harith; Shaibah Ibn Rabi`ah, `Utbah Ibn Rabi`ah and Al-Walid Ibn `Utbah."

Likewise, Abu Mijlaz narrated from Qais Ibn `Ubadd that `Ali Ibn Abi Talib said, "I shall be the first man to kneel down before (Allah), the Merciful to receive His judgment on the day of Judgment (in my favor)." Qais Ibn `Ubadd also said, "The following Qur'anic verse was revealed in their connection:

﴿هَٰذَانِ خَصْمَانِ ٱخْتَصَمُوا۟ فِى رَبِّهِمْ ۖ فَٱلَّذِينَ كَفَرُوا۟ قُطِّعَتْ لَهُمْ ثِيَابٌ مِّن نَّارٍ يُصَبُّ مِن فَوْقِ رُءُوسِهِمُ ٱلْحَمِيمُ ﴿١٩﴾﴾
[الحج :١٩]

﴾*These two opponents (believers and unbelievers) dispute with each other about their Lord,*﴿

(Al-Hajj: 19)

(I refer to) those who fought on the day of Badr, namely, `Ali, Hamzah, `Ubaidah Ibn Al-Harith; Shaibah Ibn Rabi`ah, `Utbah Ibn Rabi`ah and Al-Walid Ibn `Utbah."

The first one of the Muslim army who died a martyr was Mahja`, the slave of `Umar Ibn Al-Khattab; the second was Harithah Ibn Suraqah. Both Al-Bukhari and Muslim narrated on the authority of

Anas that Harithah was martyred on the day (of the battle) of Badr, and he was a young boy then. His mother came to the Prophet and said, "O Messenger of Allah! You know how dear Harithah is to me. If he is in Paradise, I shall remain patient, and hope for reward from Allah, but if it is not so, then you shall see what I do?" He said,

> *"May Allah be merciful to you! Have you lost your senses? Do you think there is only one Paradise? There are many Paradises and your son is in the (most superior) Paradise of Al-Firdaus."*

Ibn Ishaq said that the two armies advanced and drew near to one another. The Messenger of Allah (peace and blessings of Allah be upon him) ordered his Companions not to attack until he gave the word, and if the enemy should surround them, they were to keep them off with showers of arrows. Al-Bukhari narrated on the authority of Abu Usaid who said, "On the day of (the battle of) Badr, Allah's Messenger (peace and blessings of Allah be upon him) said to us,

> *'When your enemy comes near to you (i.e., overcome you by sheer number), shoot at them but use your arrows sparingly.'"*

The Prophet (peace and blessings of Allah be upon him) remained in the hut with Abu Bakr

praying earnestly to Allah to protect Muslims and grant them victory. In this context, Allah, Most High, says in the Glorious Qur'an,

﴿إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَٱسْتَجَابَ لَكُمْ أَنِّى مُمِدُّكُم بِأَلْفٍ مِّنَ ٱلْمَلَـٰٓئِكَةِ مُرْدِفِينَ ۝٩ وَمَا جَعَلَهُ ٱللَّهُ إِلَّا بُشْرَىٰ وَلِتَطْمَئِنَّ بِهِۦ قُلُوبُكُمْ ۚ وَمَا ٱلنَّصْرُ إِلَّا مِنْ عِندِ ٱللَّهِ ۚ إِنَّ ٱللَّهَ عَزِيزٌ حَكِيمٌ ۝١٠﴾ [الأنفال: ٩- ١٠]

﴿*Remember ye implored the assistance of your Lord. And He answered you: 'I will assist you with a thousand of the angels, ranks on ranks. Allah made it but a message of hope, and an assurance to your hearts: (in any case) there is no help except from Allah: and Allah is Exalted in power, Wise.*﴾

(Al-Anfal: 9-10)

Al-Bukhari narrated on the authority of Ibn `Abbas (may Allah be pleased with them both) who said, "On the day of the battle of Badr, the Prophet (peace and blessings of Allah be upon him) said,

'O Allah! I appeal to You (to fulfill) Your Covenant and Promise. O Allah! If Your Will is that none should worship You (then give victory to the pagans)!'

Then Abu Bakr took hold of him by the hand and said, “This is sufficient for you.” The Prophet (peace and blessings of Allah be upon him) came out saying,

﴿سَيُهْزَمُ ٱلْجَمْعُ وَيُوَلُّونَ ٱلدُّبُرَ ﴿٤٥﴾﴾ [القمر: ٤٥]

﴿*Their multitude will be put to flight and they will show their backs.*﴾

(Al-Qamar: 45)

Ibn Ishaq said that the Messenger of Allah (peace and blessings of Allah be upon him) persisted in praying to Allah to grant him victory, which He had promised to him, and among his words were these:

"O Allah! If this band perish today, you will be worshiped no more."

But Abu Bakr said, "O Prophet of Allah, your Lord will fulfill His promise to you." While the Messenger of Allah (peace and blessings of Allah be upon him) was in the hut he slept a light sleep; then he awoke and said,

"Be of good cheer, O Abu Bakr. Allah's help is coming to you. Here is Gabriel holding the rein of a horse and leading it. The dust is upon his front teeth."

Then the Messenger of Allah (peace and blessings of Allah be upon him) went forth to the people and incited them, saying,

"By the One in Whose Hand is the soul of Muhammad, no man will be slain this day fighting against them with steadfast courage advancing not retreating but Allah will cause him to enter Paradise."

`Umair Ibn Al-Humam was eating some dates, which he had in his hand. "Fine, fine!" said he, "Is there nothing between me and my entering Paradise save to be killed by these men?" He flung the dates from his hand, seized his sword and fought against them until he was slain.

At Badr, the angels participated in fighting. Al-Bukhari narrated on the authority of Rafi` Al-Zurqi who was one of the Badr warriors that Gabriel came to the Prophet (peace and blessings of Allah be upon him) and said,

"How do you look upon the warriors of Badr among yourselves?" The Prophet (peace and blessings of Allah be upon him) said, "As the best of the Muslims." Or said a similar statement. On that, Gabriel said, "And so are the Angels who participated in the Badr."

In this context, Ibn Ishaq reported that waqid Al-Laith said that I was pursuing a polytheist at Badr to smite him, when his head fell off before I could get at him with my sword, and I knew that someone else had killed him. Ibn `Abbas (may Allah be pleased

with them both) said that the Angels did not fight in any battle but Badr. In the other battles they were there as reinforcements, but they did not fight.

Muslims' Victory

Athough the Muslims were much fewer in number, they gained a great victory, destroyed the army of Quraish and killed most of its leaders. Among the leading men of Quraish who killed were Abu Jahl and Umayyah Ibn Khalaf, who was killed by his former slave, Bilal.

Abu Talhah narrated that on the day of Badr the Prophet (peace and blessings of Allah be upon him) ordered that the corpses of twenty-four leaders of Quraish should be thrown into one of the dirty dry wells of Badr. (It was a habit of the Prophet, peace and blessings of Allah be upon him, that whenever he conquered some people, he used to stay at the battlefield for three nights) So, on the third day of the battle of Badr, he ordered that his she-camel be saddled, then he set out, and his Companions followed him saying among themselves, "Definitely he (i.e., the Prophet) is proceeding for some great purpose." When he halted at the edge of the well, he addressed the corpses of the Quraishi infidels by their names and their fathers' names, "O so-and-so, son of so-and-so and O so-and-so, son of so-and-so! Would it have pleased you if you had obeyed Allah

and His Messenger? We have found true what our Lord promised us. Have you too found true what your Lord promised you?" `Umar said, "O Allah's Messenger! You are speaking to bodies that have no souls!" Allah's Messenger (peace and blessings of Allah be upon him) said, "By Him in Whose Hand Muhammad's soul is, you do not hear, what I say better than they do."

Commenting on this narration, Qatadah said, "Allah brought them to life (again) to let them hear him, to reprimand them and slight them and take revenge over them and caused them to feel remorseful and regretful."

Moreover, 70 men of Quraish had been taken prisoners. On his part, the Messenger of Allah (peace and blessings of Allah be upon him) consulted his Companions regarding the captives.

Muslim narrated on the authority of `Umar Ibn Al-Khattab who said that when it was the day on which the Battle of Badr was fought, the Messenger of Allah (peace and blessings of Allah be upon him) cast a glance at the infidels, and they were one thousand while his own Companions were three hundred nineteen. The Prophet (peace and blessings of Allah be upon him) turned (his face) towards the *Qiblah*. Then he stretched his hands and began his supplication to his Lord,

"O Allah, accomplish for me what You have promised to me. O Allah, bring about what You have promised to me. O Allah, if this small band of Muslims is destroyed, You will not be worshiped on this earth."

He continued his supplication to his Lord, stretching his hands, facing the *Qiblah*, until his mantle slipped down from his shoulders. So Abu Bakr came to him, picked up his mantle and put it on his shoulders. Then he embraced him from behind and said, "O Prophet of Allah, this prayer of yours to your Lord will suffice you, and He will fulfil for you what He has promised you.' So Allah, the Glorious and Exalted, revealed (the Qur'anic verse),

﴿إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَٱسْتَجَابَ لَكُمْ أَنِّى مُمِدُّكُم بِأَلْفٍ مِّنَ ٱلْمَلَٰٓئِكَةِ مُرْدِفِينَ ۝٩﴾ [الأنفال: ٩]

﴿*Remember ye implored the assistance of your Lord. And He answered you: 'I will assist you with a thousand of the Angels, ranks on ranks.' So Allah helped him with angels.*﴾

(Al-Anfal: 9)

Abu Zumail said that this *hadith* was narrated to him by Ibn `Abbas (may Allah be pleased with

them) who said that while on that day a Muslim was chasing a disbeliever who was going ahead of him, he heard over him the swishing of the whip and the voice of the rider saying: Go ahead, Haizi'm! He glanced at the polytheist who had (now) fallen down on his back. When he looked at him (carefully he found that) there was a scar on his nose and his face was torn as if it had been lashed with a whip, and had turned green with its poison. An *Ansari* came to the Messenger of Allah (peace and blessings of Allah be upon him) and related this (event) to him. He said,

> *"You have told the truth. This was the help from the third heaven."*

The Muslims on that day (i.e., the day of the Battle of Badr) killed seventy persons and captured seventy. The Messenger of Allah (peace and blessings of Allah be upon him) said to Abu Bakr and `Umar (may Allah be pleased with them both), "What is your opinion about these captives?" Abu Bakr said, "They are our kith and kin. I think you should release them after getting from them a ransom. This will be a source of strength to us against the infidels. It is quite possible that Allah may guide them to Islam." Then the Messenger of Allah (peace and blessings of Allah be upon him) said, "What is your opinion, Ibn Khattab?" He said, "Messenger of Allah, I do not hold the same opinion

as Abu Bakr. I am of the opinion that you should hand them over to us so that we may cut off their heads. Hand over `Aqil to `Ali that he may cut off his head, and hand over such and such relative to me that I may cut off his head. They are leaders of the disbelievers and veterans among them." `Umar said, "The Messenger of Allah (peace and blessings of Allah be upon him) approved the opinion of Abu Bakr and did not approve what I said. The next day when I came to the Messenger of Allah (peace and blessings of Allah be upon him), I found that both he and Abu Bakr were sitting shedding tears. I said, 'Messenger of Allah, why are you and your Companion shedding tears? Tell me the reason. For I will weep too, if not, I will at least pretend to weep in sympathy with you.' The Messenger of Allah (peace and blessings of Allah be upon him) said, 'I weep for what has happened to your companions for taking ransom (from the prisoners). I was shown the torture to which they were subjected. It was brought to me as close as this tree (he pointed to a tree close to him).'" Then Allah revealed the Qur'anic verse:

﴿مَا كَانَ لِنَبِيٍّ أَن يَكُونَ لَهُۥٓ أَسْرَىٰ حَتَّىٰ يُثْخِنَ فِى ٱلْأَرْضِ ۚ
تُرِيدُونَ عَرَضَ ٱلدُّنْيَا وَٱللَّهُ يُرِيدُ ٱلْءَاخِرَةَ ۗ وَٱللَّهُ عَزِيزٌ حَكِيمٌ
﴿٦٧﴾ لَّوْلَا كِتَٰبٌ مِّنَ ٱللَّهِ سَبَقَ لَمَسَّكُمْ فِيمَآ أَخَذْتُمْ عَذَابٌ
عَظِيمٌ ﴿٦٨﴾ فَكُلُوا۟ مِمَّا غَنِمْتُمْ حَلَٰلًا طَيِّبًا ۚ وَٱتَّقُوا۟ ٱللَّهَ ۚ إِنَّ ٱللَّهَ
غَفُورٌ رَّحِيمٌ ﴿٦٩﴾﴾ [الأنفال: ٦٧ - ٦٩]

﴿It is not fitting for a prophet that he should have prisoners of war until he hath subdued the land . . . but now enjoy what ye took in war, lawful and good.﴾

(Al-Anfal: 67-69)

The Division of the Spoils of War

According to the scholars of *Siyrah*, Muslims who to took part in Badr differed on dividing the booty. At Badr, Muslims were three parties, namely, a group defended the Prophet (peace and blessings of Allah be upon him); a group fought and pursued the enemy and a group collected the spoils. Each group claimed that it had the right to take the booty. When they quarreled about the booty, Allah took it out of their hands and gave it to the Messenger (peace and blessings of Allah be upon him), and he divided it equally among them.

In this context, Allah, Most High, says,

﴿يَسْـَٔلُونَكَ عَنِ ٱلْأَنفَالِ قُلِ ٱلْأَنفَالُ لِلَّهِ وَٱلرَّسُولِ فَٱتَّقُوا۟ ٱللَّهَ وَأَصْلِحُوا۟ ذَاتَ بَيْنِكُمْ وَأَطِيعُوا۟ ٱللَّهَ وَرَسُولَهُۥٓ إِن كُنتُم مُّؤْمِنِينَ ﴿١﴾﴾ [الأنفال: ١]

﴿They ask thee concerning (things taken as) spoils of war. Say: '(Such) spoils are at the disposal of Allah and the Messenger: so fear Allah and keep

straight the relations between yourselves: Obey Allah and His Messenger, if ye do believe.'﴿

(Al-Anfal: 1)

The Battle of Uhud

غزوة أحـــد

"Uhud is a mountain that loves us and is loved by us,"

said the Prophet (peace and blessings of Allah be upon him). In this *hadith*, according to a group of Muslim scholars, the Prophet (peace and blessings of Allah be upon him) meant his family - not the mountain itself - for the Messenger of Allah (peace and blessings of Allah be upon him) used to pass by it when returning from traveling. On the other hand, some scholars say that what is meant in the above *hadith* is the mountain of Uhud itself. The latter quote the following Qur'anic verse to support their opinion,

﴿ثُمَّ قَسَتْ قُلُوبُكُم مِّنۢ بَعْدِ ذَٰلِكَ فَهِىَ كَٱلْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً ۚ وَإِنَّ مِنَ ٱلْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ ٱلْأَنْهَٰرُ ۚ وَإِنَّ مِنْهَا لَمَا يَشَّقَّقُ فَيَخْرُجُ مِنْهُ ٱلْمَآءُ ۚ وَإِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ ٱللَّهِ ۗ وَمَا ٱللَّهُ بِغَٰفِلٍ عَمَّا تَعْمَلُونَ ﴿٧٤﴾﴾ [البقرة: ٧٤]

﴿*And others (rocks) which sink for fear of Allah.*﴾

(Al-Baqarah: 74)

Quraish made the raid of Uhud in Shawwal, 3 AH. Regarding the Battle of Uhud, Allah, Most High, has revealed the following Qur'anic verses:

﴿وإذ غدوت من أهلك تبوئ المؤمنين مقاعد للقتال والله
سميع عليم ﴿١٢١﴾ إذ همت طائفتان منكم أن تفشلا والله
وليهما وعلى الله فليتوكل المؤمنون ﴿١٢٢﴾ ولقد نصركم الله
ببدر وأنتم أذلة فاتقوا الله لعلكم تشكرون ﴿١٢٣﴾ إذ تقول
للمؤمنين ألن يكفيكم أن يمدكم ربكم بثلاثة آلاف من
الملائكة منزلين ﴿١٢٤﴾ بلى إن تصبروا وتتقوا ويأتوكم من
فورهم هذا يمددكم ربكم بخمسة آلاف من الملائكة
مسومين ﴿١٢٥﴾ وما جعله الله إلا بشرى لكم ولتطمئن قلوبكم
به وما النصر إلا من عند الله العزيز الحكيم ﴿١٢٦﴾ ليقطع
طرفا من الذين كفروا أو يكبتهم فينقلبوا خائبين ﴿١٢٧﴾ ليس
لك من الأمر شيء أو يتوب عليهم أو يعذبهم فإنهم ظالمون
﴿١٢٨﴾ ولله ما في السماوات وما في الأرض يغفر لمن يشاء
ويعذب من يشاء والله غفور رحيم ﴿١٢٩﴾﴾

[آل عمران: ١٢١ - ١٢٩]

(Remember that morning) thou didst leave thy household (early) to post the faithful at their stations for battle: and Allah hearth and knowth all things! Remember two of your

parties mediated cowardice; but Allah was their Protector, and in Allah should the faithful (ever) put their trust. Allah had helped you at Badr, when ye were helpless: then fear Allah: thus may ye show your gratitude. Remember thou saidst to the faithful: 'Is it not enough for you that Allah should help you with three thousand Angels (specially) sent down?' Yea, if you remain firm, and act aright, even if the enemy should rush here on you in hot haste, your Lord would help you with five thousand angels clearly marked... Allah will not leave the believers in the state in which ye are now, until He separates what is evil from what is good nor will Allah disclose to you the secrets of the Unseen. ﴾

(Al `Imran: 121-179)

The Occasion of Uhud

The scholars of *Siyrah* said that when the survivors of the defeated Quraish at Badr returned to Makkah, they gathered to speak with Abu Sufyan. They said, "Muhammad has killed our men, so help us fight him so that we may avenge those we have lost." In order to achieve their avowed goal, they agreed that everyone who had has a share in the caravan should put his profits towards the cost of a new army, which would be three times as big as the one at Badr.

In this context, Allah, Most High, has revealed in the Glorious Qur'an,

﴿إِنَّ ٱلَّذِينَ كَفَرُوا۟ يُنفِقُونَ أَمْوَٰلَهُمْ لِيَصُدُّوا۟ عَن سَبِيلِ ٱللَّهِ ۚ فَسَيُنفِقُونَهَا ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلَبُونَ ۗ وَٱلَّذِينَ كَفَرُوٓا۟ إِلَىٰ جَهَنَّمَ يُحْشَرُونَ ﴿٣٦﴾﴾[الأنفال: ٣٦]

﴿*The unbelievers spend their wealth to hinder (men) from the path of Allah, and so will they continue to spend; but in the end they will have (only) regrets and sighs; at length they will be overcome: and the unbelievers will be gathered together to Hell.*﴾

(Al-Anfal: 36)

Among those who joined the new army was an Abyssinian slave called Wahshi, who was known for his accuracy with the spear. His master, Jubair Ibn Al-Mut`im, said to him, "Go with the army and if you kill Hamzah, the uncle of Muhammad, in revenge for my uncle's death, I will set you free."

When Hind, the wife of Abu Sufyan, heard about this she sent a message to Wahshi to say that she would clothe him in gold and silk if he would carry out his master's wish, for she, too, wanted Hamzah dead because the latter had killed both her father and brother.

Quraish marched forth with the flower of their army, and their black troops, and their adherents from the tribe of Kinanah, and the people of Tuhamah, and women went with them to stir up their anger and prevent their running away. They went forward until they halted at `Aynayn on a mount in the valley of Al-Sabkhah by the side of the valley opposite Madinah.

Muslims Prepare Themselves for Fighting

On the other side, when the Messenger of Allah (peace and blessings of Allah be upon him) heard about Quraish, and the Muslims had encamped, he said to them,

> *"By Allah, I have seen (in a vision) something that argues well. I saw cows, and I saw a dent in the blade of my sword, and I interpreted that to mean Madinah."*

Both Al-Bukhari and Muslim narrated this on the authority of Abu Musa (may Allah be pleased with him) who said that the Prophet (peace and blessings of Allah be upon him) said,

> *"I saw in a dream that I moved a sword and its blade got broken, and that symbolized the casualties which the believers suffered on the day of Uhud. Then I moved it again, and it became as*

perfect as it had been, and that symbolized the Conquest (of Makkah) which Allah helped us to achieve, and the union of all the believers. I (also) saw cows in the dream, and what Allah does is always beneficial. Those cows appeared to symbolize the faithful believers (who were martyred) on the day of Uhud."

When the Prophet (peace and blessings of Allah be upon him) gathered his Companions around him to discuss what they would do, he though it would be better to wait for the enemy inside the city rather than go out to meet them because it would be easier to defend Madinah from inside the city walls. But the young Muslims were eager to go out and face Quraish. They said, "O Messenger of Allah, lead us out against our enemies, or else they will think we are too cowardly and too weak to fight them." When the Messenger of Allah (peace and blessings of Allah be upon him) saw that the majority were in favor of going out to meet Quraish, he decided to do so.

Meanwhile, the people had repented of their design, saying they thought they had persuaded the Messenger of Allah (peace and blessings of Allah be upon him) against his will, which they had no right to do so, so that when he went out to them they admitted that and said that if he wished to remain inside the city, they would not oppose him. Then,

the Messenger of Allah (peace and blessings of Allah be upon him) pointed out,

> *"It is not fitting that a Prophet who has put on his armor should lay it aside until he has fought."*

Therefore, he marched out with a thousand of his Companions, until when they reached Al-Shaut between Madinah and Uhud, `Abdullah Ibn Ubai withdrew with a third of the men.

About those who withdrew with Ibn Ubai, Allah, Most High, says in the Glorious Qur'an,

﴿وَلِيَعْلَمَ ٱلَّذِينَ نَافَقُوا۟ ۚ وَقِيلَ لَهُمْ تَعَالَوْا۟ قَـٰتِلُوا۟ فِى سَبِيلِ ٱللَّهِ أَوِ ٱدْفَعُوا۟ ۖ قَالُوا۟ لَوْ نَعْلَمُ قِتَالًا لَّٱتَّبَعْنَـٰكُمْ ۗ هُمْ لِلْكُفْرِ يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ لِلْإِيمَـٰنِ ۚ يَقُولُونَ بِأَفْوَٰهِهِم مَّا لَيْسَ فِى قُلُوبِهِمْ ۗ وَٱللَّهُ أَعْلَمُ بِمَا يَكْتُمُونَ ﴿١٦٧﴾﴾ [آل عمران: ١٦٧]

> *(What ye suffered on the day the two armies met, was with the leave of Allah, in order that He might test the believers) and the hypocrites also. These were told: 'Come, fight in the way of Allah, or (at least) drive (the foe from your city).' They said: 'Had we known there would be a fight, we should certainly have followed you.' They were that day nearer to unbelief than to faith, saying with their lips what was not in their hearts. But*

Allah hath full knowledge of all they conceal.﴾

(Al `Imran: 167)

﴿فَمَا لَكُمْ فِي ٱلْمُنَـٰفِقِينَ فِئَتَيْنِ وَٱللَّهُ أَرْكَسَهُم بِمَا كَسَبُوٓا۟ ۚ أَتُرِيدُونَ أَن تَهْدُوا۟ مَنْ أَضَلَّ ٱللَّهُ ۖ وَمَن يُضْلِلِ ٱللَّهُ فَلَن تَجِدَ لَهُۥ سَبِيلًا ﴿٨٨﴾﴾ [النساء: ٨٨]

﴿*Why should ye be divided into two parties about the hypocrites? Allah hath cast them off for their (evil) deeds.*﴾

(An-Nisa': 88)

Al-Bukhari narrated on the authority of Zaid Ibn Thabit (may Allah be pleased with him) who said, "When the Prophet (peace and blessings of Allah be upon him) set out for (the battle of) Uhud, some of those who had gone out with him returned. The Companions of the Prophet (peace and blessings of Allah be upon him) were divided into two groups: One group said, 'We will fight them (i.e., the enemy),' and the other group said, 'We will not fight them.' So, there came the Divine Revelation:

﴿فَمَا لَكُمْ فِي ٱلْمُنَـٰفِقِينَ فِئَتَيْنِ وَٱللَّهُ أَرْكَسَهُم بِمَا كَسَبُوٓا۟ ۚ أَتُرِيدُونَ أَن تَهْدُوا۟ مَنْ أَضَلَّ ٱللَّهُ ۖ وَمَن يُضْلِلِ ٱللَّهُ فَلَن تَجِدَ لَهُۥ سَبِيلًا ﴿٨٨﴾﴾ [النساء: ٨٨]

﴾*Why should ye be divided into two parties about the hypocrites? Allah hath cast them off for their (evil) deeds.*﴿

(An-Nisa': 88)

On that, the Prophet said,

'That is Taibah (i.e., the city of Madinah) which clears one from one's sins as the fire expels the impurities of silver.'"

According to `Urwah Ibn Musa, when Ibn Ubai and his companions returned, the tribe of Salamah and the tribe of Harithah almost tried to give up the fight, therefore Allah, Most High, revealed the following Qur'anic verse,

﴿إِذْ هَمَّت طَّآئِفَتَانِ مِنكُمْ أَن تَفْشَلَا وَٱللَّهُ وَلِيُّهُمَا وَعَلَى ٱللَّهِ فَلْيَتَوَكَّلِ ٱلْمُؤْمِنُونَ ﴿١٢٢﴾﴾ [آل عمران:١٢٢]

﴾*Remember two of your parties mediated cowardice; but Allah was their Protector, and in Allah should the faithful (ever) put their trust.*﴿

(Al `Imran: 122)

Jabir (may Allah be pleased with him) said that the Qur'anic verse:

﴿إِذْ هَمَّت طَّآئِفَتَانِ مِنكُمْ أَن تَفْشَلَا وَٱللَّهُ وَلِيُّهُمَا وَعَلَى ٱللَّهِ فَلْيَتَوَكَّلِ ٱلْمُؤْمِنُونَ ﴿١٢٢﴾﴾ [آل عمران:١٢٢]

﴾*Remember two of your parties mediated cowardice; but Allah was their Protector, and in Allah should the faithful (ever) put their trust.*﴿

(Al `Imran: 122)

was revealed in our connection, i.e., the tribe of Salamah and the tribe of Harithah, and I would not have liked that, if it was not revealed, for Allah said:

﴾*But Allah was their Protector...*﴿

The remainder of the Muslims went on until they reached the mountain of Uhud. There the Prophet (peace and blessings of Allah be upon him) ordered them to stand in ranks in front of the mountain, so that they would be protected from behind. He then positioned fifty archers on the top of the mountain.

In Al-Bukhar's *Sahih*, we read the following narration on the authority of Al-Bara' (may Allah be pleased with him) who said, "We faced the pagans on that day (of the battle of Uhud) and the Prophet (peace and blessings of Allah be upon him) placed a batch of archers (at a special place) and appointed `Abdullah (Ibn Jubair) as their commander and said,

'Do not leave this place; and if you should see us conquering the enemy, do not leave this place, and if you should see them conquering us, do not (come to) help us,'

So, when we faced the enemy, they took to their heel until I saw their women running towards the

mountain, lifting up their clothes from their legs, revealing their leg-bangles. The Muslims started saying, 'The booty, the booty!' `Abdullah Ibn Jubair said, 'The Prophet (peace and blessings of Allah be upon him) had taken a firm promise from me not to leave this place.' But his companions refused (to stay). So when they refused (to stay there), (Allah) confused them so that they could not know where to go, and they suffered seventy casualties. Abu Sufyan ascended a high place and said, 'Is Muhammad present amongst the people?' The Prophet (peace and blessings of Allah be upon him) said, 'Do not answer him.' Abu Sufyan said, 'Is the son of Abu Quhafah present among the people?' The Prophet (peace and blessings of Allah be upon him) said, 'Do not answer him.' Abu Sufyan said, 'Is the son of Al-Khattab amongst the people?' He then added, 'All these people have been killed, for, were they alive, they would have replied.' On that, `Umar could not help saying, 'You are a liar, O enemy of Allah! Allah has kept what will make you unhappy.' Abu Sufyan said, 'Superior may be Hubal (their idol)!' On that the Prophet (peace and blessings of Allah be upon him) said (to his Companions), 'Reply to him.' They asked, 'What may we say?' He (peace and blessings of Allah be upon him) said,

> *'Say: Allah is more Elevated and more Majestic!'*

Abu Sufyan said, 'We have (the idol) Al-`Uzzah, whereas you have no `Uzzah!' The Prophet (peace and blessings of Allah be upon him) said (to his Companions), 'Reply to him.' They said, 'What may we say?' The Prophet (peace and blessings of Allah be upon him) said,

> *'Say: Allah is our Helper and you have no helper.'*

Abu Sufyan said, '(This) day compensates for our loss at Badr and (in) the battle (the victory) is always undecided and shared in turns by the belligerents. You will see some of your dead men mutilated, but neither did I urge this action, nor am I sorry for it.'"

At Uhud, the Prophet (peace and blessings of Allah be upon him) refused the participation of some young Muslims, like `Abdullah Ibn `Umar and Usamah Ibn Zaid, for they too young to participate in fighting.

Quraish mustered their troops about 3.000 men with 200 horses, which they had led along with them. Their cavalry on the left flank was commanded by Khalid Ibn Al-Walid; and on the right by `Ikrimah Ibn Abi Jahl.

When the Muslims were in position, the Prophet (peace and blessings of Allah be upon him) held up his sword and said, "Who will use this sword with its right?" This was a great honor and many men

rose to claim it, but the Prophet (peace and blessings of Allah be upon him) decided to give it to Abu Dujanah who asked, "What is its right, O Messenger of Allah?" The Messenger of Allah (peace and blessings of Allah be upon him) answered,

> *"That you should smite with it until it bends."*

Now, Abu Dujanah was a brave and conceited man in battle and whenever he put on a red turban of his people knew that he was about to fight. He then began to strut up and down between the lines when the Prophet (peace and blessings of Allah be upon him) said,

> *"This is a gait which Allah hates exception an occasion like this."*

As the fighting increased, the Quraishi women, led by Hind, began to beat their drams to urge their men on. On his part, Abu Dujanah said, "I saw someone urging the enemy on, shouting wildly, and I made for him, but when I lifted my sword against him he screamed and I saw that it was a woman; I respected the Messenger's sword too much to use it on a woman." That woman was Hind.

The Murder of Hamzah

As usual, Hamzah, the Prophet's uncle fought with great courage, but while leading the Muslims in fierce attack, which nearly defeated the enemy, he

was suddenly and cruelly struck down by the slave Wahshi.

In his *Sahih*, Al-Bukhari narrated on the authority of Ja`far Ibn `Amr Ibn Umaiyyah who said, "I went out with `Ubaidullah Ibn `Adi Al-Khaiyar. When we reached Hims (i.e., a town in Syria), `Ubaidullah Ibn `Adi said (to me), 'Would you like to see Wahshi so that we may ask him about the killing of Hamzah?' I replied, 'Yes.' Wahshi used to live in Hims. We inquired about him and somebody said to us, 'He is that in the shade of his palace, as if he were a full water skin.' So we went up to him, and when we were at a short distance from him, we greeted him and he greeted us in return. `Ubaidullah was wearing his turban and Wahshi could not see except his eyes and feet. `Ubaidullah said, 'O Wahshi! Do you know me?' Wahshi looked at him and then said, 'No, by Allah! But I know that `Adi Ibn Al-Khiyar married a woman called Umm Qital, the daughter of Abu Al-Is, and she delivered a boy for him at Makkah, and I looked for a wet nurse for that child. (Once) I carried that child along with his mother and then I handed him over to her, and your feet resemble that child's feet.' Then `Ubaidullah uncovered his face and said (to Wahshi), 'Will you tell us (the story of) the killing of Hamzah?' Wahshi replied, 'Yes, Hamzah killed Tuaima Ibn `Adi Ibn Al-Khaiyar at Badr (battle) so my master, Jubair Ibn Mut`im said

to me, 'If you kill Hamzah in revenge for my uncle, then you will be set free.' When the people set out (for the battle of Uhud) in the year of `Ainain (`Ainain is a mountain near the mountain of Uhud and between it and Uhud there is a valley), I went out with the people for the battle. When the army aligned for the fight, Siba' came out and said, 'Is there any (Muslim) to accept my challenge to a duel?' Hamzah Ibn `Abdul Muttalib came out and said, 'O Siba'. O Ibn Umm Anmar, the one who circumcises other ladies! Do you challenge Allah and His Messenger?' Then Hamzah attacked and killed him, causing him to be non-extant like the bygone yesterday. I hid myself under a rock, and when he (i.e., Hamzah) came near me, I threw my spear at him, driving it into his umbilicus so that it came out through his buttocks, causing him to die. When all the people returned to Makkah, I too returned with them. I stayed in (Makkah) until Islam spread in it (i.e., Makkah). Then I left for Ta'if, and when the people (of Ta'if) sent their messengers to Allah's Messenger, I was told that the Prophet did not harm the messengers; So I too went out with them until I reached Allah's Messenger. When he saw me, he said, 'Are you Wahshi?' I said, 'Yes.' He said, 'Was it you who killed Hamzah?' I replied, 'What happened is what you have been told of.' He said, 'Can you hide your face from me?' So I went out when Allah's Messenger died, and Musailamah Al-Kadhdhab appeared (claiming to be a prophet), I

said, 'I will go out to Musailamah so that I may kill him, and make amends for killing Hamzah. So, I went out with the people (to fight Musailamah and his followers) and then famous events took place concerning that battle. Suddenly, I saw a man (i.e., Musailamah) standing near a gap in a wall. He looked like an ash-colored camel and his hair was disheveled. So, I threw my spear at him, driving it into his chest in between his breasts until it passed out through his shoulders, and then an *Ansari* man attacked him and struck him on the head with a sword. `Abdullah Ibn `Umar said, 'A slave girl on the roof of a house said: Alas! The chief of the believers (i.e., Musailamah) has been killed by a black slave.'"

The Murder of Mus`ab Ibn `Umair

Mus`ab Ibn `Umair (may Allah be pleased with him) fought in the defense of the Prophet (peace and blessings of Allah be upon him) until he was killed. The one who killed him was Ibn Qami`ah Al-Laythi, who thought he was the Messenger of Allah, so he returned to Quraish and said, "I have killed Muhammad."

Al-Bukhari narrated that Sa`d Ibn Ibrahim said that a meal was brought to `Abdur-Rahman Ibn `Awf while he was fasting. He said, "Mus`ab Ibn `Umair was martyred, and he was better than I, yet he was shrouded in a *Burda* (i.e., a sheet) so that, if

his head was covered, his feet became naked, and if his feet were covered, his head became naked."

`Abdur-Rahman added, "Hamzah was martyred and he was better than I. Then worldly wealth was bestowed upon us and we were given thereof too much. We are afraid that the reward of our deeds have been given to us in this life." `Abdur-Rahman then started weeping so much that he left the food.

When Mus`ab was killed, the Messenger of Allah (peace and blessings of Allah be upon him) gave the standard to `Ali (may Allah be pleased with him), and `Ali and the Muslims fought on.

The unbelievers were soon scattered and forced to retreat. It looked as thought they had been defeated. Seeing this forty of the fifty Muslim archers on the top of the mountain ran down from their position to collect booty, for the army of Quraish had left many of their belongings behind. The archers rushed to take what they could, forgetting the Prophet's orders.

Khalid Ibn Al-Walid, commander of the Quraishi cavalry, saw what was happening and quickly turned his men around and ordered them to attack the Muslims from behind. The Muslims were taken completely by surprise. The Quraish then began attacking from both sides at once. Many Muslims were killed and instead of winning they began to lose

the battle. The Muslims were put to flight and the enemy slew many of them.

It was a day of trial and testing in which Allah, Most High, honored several with martyrdom, until the enemy got at the Messenger of Allah (peace and blessings of Allah be upon him) who was hit with a stone so that he fell on his side and one of his teeth was smashed, his face scored and his lip injured. The man who wounded him was `Utbah Ibn Abi Waqqas.

Abu Hurairah (may Allah be pleased with him) said that the Messenger of Allah (pointing to his broken canine tooth) said,

> *"Allah's wrath has become sever on the people who harmed His Prophet. Allah's wrath has become severe on a man who is killed by the Messenger of Allah in Allah's cause."*

Meanwhile, Allah, Most High, revealed the following Qur'anic verse (in which He addresses His Prophet) saying,

﴿لَيْسَ لَكَ مِنَ ٱلْأَمْرِ شَىْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظَٰلِمُونَ ﴿١٢٨﴾﴾ [آل عمران : ١٢٨]

> *Not for thee, (but for Allah), is the decision whether He turns in mercy to*

them, or punish them; for they are indeed wrong-doers.

(Al `Imran: 128)

According to the scholars at *Siyrah*, when the enemy hemmed the Prophet (peace and blessings of Allah be upon him) in, he said,

"Who will sell his life for us?"

At this, five of the *Ansar* got up and fought until they were killed, one by one. Their places were soon taken, however, by a number of Muslims who drove off the attackers. Amongst, the defending Muslims was Abu Dujanah who put his arms around the Prophet (peace and blessings of Allah be upon him) and made himself into a human shield. Arrows were falling on his back as he leaned over the Messenger of Allah (peace and blessings of Allah be upon him), until there were many stuck in it.

Sa`d Ibn Abi Waqqas shot his arrows in defense of the Prophet (peace and blessings of Allah be upon him). He said, "I have seen him handing me the arrows as he said, 'Shoot, may my father and my mother be your ransom,' until he would even hand me an arrow that had no head, saying, 'shoot with this.'"

Al-Bukhari narrated on the authority of `Ali (may Allah be pleased with him), "I have never heard the Prophet (peace and blessings be upon him) mentioning his father and mother for anybody other

than Sa`d Ibn Malik. I heard him saying on the day of Uhud,

> *'O Sa`d throw (arrows)! Let my father and mother be sacrificed for you!'"*

To add to the confusion, it was rumored that the Prophet (peace and blessings of Allah be upon him) had been killed. When the Muslims heard this they were at a loss to know what to do. Anas Ibn An-Nadr (may Allah be pleased with him) said, "O people! If Muhammad (peace and blessings of Allah be upon him) has been killed what will your lives be worth without him? Don't think about living or dying. Fight for Allah. Get up and die the way Muhammad (peace and blessings of Allah be upon him) died." Then he persisted in fighting until he died a martyr.

Regarding those who said that they should go back to their people because Muhammad (peace and blessings of Allah be upon him) had been killed, Allah, Most High, revealed the following Qur'anic verse,

﴿وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ الرُّسُلُ أَفَإِيْن مَّاتَ أَوْ قُتِلَ انقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ وَمَن يَنقَلِبْ عَلَىٰ عَقِبَيْهِ فَلَن يَضُرَّ اللَّهَ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ ﴿١٤٤﴾﴾

[آل عمران: ١٤٤]

﴾*Muhammad is no more than a Messenger: many were the Messengers that passed away before him. If he died or was slain, will ye then turn back on your heels? If any did turn back on his heels, not the least harm will he do to Allah; but Allah (on the other hand) will swiftly reward those who (serve him) with gratitude.*﴿

(Al `Imran: 144)

According to Al-Bukhari, Anas narrated that when it was the day of Uhud, the people left the Prophet (peace and blessings of Allah be upon him) while Abu Talhah was in front of the Prophet (peace and blessings of Allah be upon him) shielding him with his leather shield. Abu Talhah was a skillful archer who used to shoot violently. He broke two or three arrow bows on that day. If a man carrying a quiver full of arrows passed by, the Prophet (peace and blessings of Allah be upon him) would say (to him), put (scatter) its contents for Abu Talhah. The Prophet (peace and blessings of Allah be upon him) would raise his head to look at the enemy, whereupon Abu Talhah would say, "Let my father and mother be sacrificed for you! Do not raise your head, lest an arrow of the enemy should hit you. (Let) my neck (be struck) rather than your neck." I saw `Aishah, the daughter of Abu Bakr, and Umm Sulaim rolling up their dresses so that I saw their

leg-bangles while they were carrying water skins on their backs and emptying them in the mouths of the (wounded) people. They would return to refill them and again empty them in the mouths of the (wounded) people. The sword fell from Abu Talhah's hand twice or thrice (on that day).

Moreover, Al-Bukhari narrated on the authority of Abu Talhah (may Allah be blessed with him) his saying, "On the day of Uhud, I was amongst the people who fell asleep to the extent that my sword fell down from my hand more than one time."

In this context, we read in the Glorious Qur'an,

﴿ثُمَّ أَنزَلَ عَلَيْكُم مِّنۢ بَعْدِ ٱلْغَمِّ أَمَنَةً نُّعَاسًا يَغْشَىٰ طَآئِفَةً مِّنكُمْ ۖ وَطَآئِفَةٌ قَدْ أَهَمَّتْهُمْ أَنفُسُهُمْ يَظُنُّونَ بِٱللَّهِ غَيْرَ ٱلْحَقِّ ظَنَّ ٱلْجَٰهِلِيَّةِ ۖ يَقُولُونَ هَل لَّنَا مِنَ ٱلْأَمْرِ مِن شَىْءٍ ۗ قُلْ إِنَّ ٱلْأَمْرَ كُلَّهُۥ لِلَّهِ ۗ يُخْفُونَ فِىٓ أَنفُسِهِم مَّا لَا يُبْدُونَ لَكَ ۖ يَقُولُونَ لَوْ كَانَ لَنَا مِنَ ٱلْأَمْرِ شَىْءٌ مَّا قُتِلْنَا هَٰهُنَا ۗ قُل لَّوْ كُنتُمْ فِى بُيُوتِكُمْ لَبَرَزَ ٱلَّذِينَ كُتِبَ عَلَيْهِمُ ٱلْقَتْلُ إِلَىٰ مَضَاجِعِهِمْ ۖ

وَلِيَبْتَلِىَ ٱللَّهُ مَا فِى صُدُورِكُمْ وَلِيُمَحِّصَ مَا فِى قُلُوبِكُمْ ۗ وَٱللَّهُ عَلِيمٌۢ بِذَاتِ ٱلصُّدُورِ ﴿١٥٤﴾ إِنَّ ٱلَّذِينَ تَوَلَّوْا۟ مِنكُمْ يَوْمَ ٱلْتَقَى ٱلْجَمْعَانِ إِنَّمَا ٱسْتَزَلَّهُمُ ٱلشَّيْطَٰنُ بِبَعْضِ مَا كَسَبُوا۟ ۖ وَلَقَدْ عَفَا ٱللَّهُ عَنْهُمْ ۗ إِنَّ ٱللَّهَ غَفُورٌ حَلِيمٌ ﴿١٥٥﴾﴾

[آل عمران: ١٥٤- ١٥٥]

﴿*After (the excitement of) the distress, He sent down calm on band of you overcome with slumber, while another band was stirred to anxiety by their own feelings, moved by wrong suspicions of Allah – suspicions due to ignorance. They said: 'Have we any hand in the affair?' Say thou: 'Indeed, this affair is wholly Allah's.' They hide in their minds what they dare not reveal to thee. They say (to themselves), 'If we had had anything to do with this affair, we should not have been in the slaughter here.' Say: 'Even you had remained in your homes, those for whom death was decreed would certainly have gone forth to the place of their death'; but (all this was) that Allah might test what is in your breasts and purge what is in your hearts. For Allah knoweth well the secrets of your hearts. Those of you who turned back on the day the two hosts met, - it was Satan who caused them to fail, because of some (evil) they had done. But Allah has blotted out (their fault): for Allah is Oft-forgiving, Most Forbearing.*﴾

(Al `Imran: 154-155)

`Uthman Ibn Mauhab also narrated that a man came to perform the *Hajj* to (Allah's) House. Seeing some people sitting, he said, "Who are these sitting

people?" Somebody said, "They are the people of Quraish." He said, "Who is the old man?" They said, "Ibn `Umar." He went to him and said, "I want to ask you about something; will you tell me about it? I ask you with the respect due to the sanctity of this (Sacred) House, do you know that `Uthman Ibn `Affan fled on the day of Uhud?" Ibn `Umar said, "Yes." He said, "Do you know that he (i.e., `Uthman) was absent from the Badr (battle) and did not join it?" Ibn `Umar said, "Yes." He said, "Do you know that he failed to be present at the Ridwan Pledge of allegiance (i.e., Pledge of allegiance at Hudaibiyah) and did not witness it?" Ibn `Umar replied, "Yes," He then said, "*Allahu-Akbar* (Allah is the Greatest!" Ibn `Umar said, "Come along; I will inform you and explain to you what you have asked. As for the flight (of `Uthman) on the day of Uhud, I testify that Allah forgave him. As regards his absence from the Badr (battle), he was married to the daughter of Allah's Messenger and she was ill, so the Prophet said to him, 'You will have such reward as a man who has fought the Badr battle will get, and will also have the same share of the booty.' As for his absence from the Ridwan Pledge of allegiance, if there had been anybody more respected by the people of Makkah than `Uthman Ibn `Affan, the Prophet would surely have sent that man instead of `Uthman. So the Prophet sent him (i.e., `Uthman to Makkah) and the Ridwan Pledge of allegiance took place after

`Uthman had gone to Makkah. The Prophet (peace and blessings of Allah be upon him) raised his right hand saying, 'This is the hand of `Uthman,' and clapped it over his other hand and said, ‘This is for `Uthman.'" Ibn 'Umar then said (to the man), "Go now, after taking this information."

On the day of Uhud, victory was first on the side of the Muslims. Allah, Most High, says,

﴿وَلَقَدْ صَدَقَكُمُ ٱللَّهُ وَعْدَهُۥٓ إِذْ تَحُسُّونَهُم بِإِذْنِهِۦ ۖ حَتَّىٰٓ إِذَا فَشِلْتُمْ وَتَنَٰزَعْتُمْ فِى ٱلْأَمْرِ وَعَصَيْتُم مِّنۢ بَعْدِ مَآ أَرَىٰكُم مَّا تُحِبُّونَ ۚ مِنكُم مَّن يُرِيدُ ٱلدُّنْيَا وَمِنكُم مَّن يُرِيدُ ٱلْءَاخِرَةَ ۚ ثُمَّ صَرَفَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْ ۖ وَلَقَدْ عَفَا عَنكُمْ ۗ وَٱللَّهُ ذُو فَضْلٍ عَلَى ٱلْمُؤْمِنِينَ ﴿١٥٢﴾ ۞ إِذْ تُصْعِدُونَ وَلَا تَلْوُۥنَ عَلَىٰٓ أَحَدٍ وَٱلرَّسُولُ يَدْعُوكُمْ فِىٓ أُخْرَىٰكُمْ فَأَثَٰبَكُمْ غَمًّۢا بِغَمٍّ لِّكَيْلَا تَحْزَنُوا۟ عَلَىٰ مَا فَاتَكُمْ وَلَا مَآ أَصَٰبَكُمْ ۗ وَٱللَّهُ خَبِيرٌۢ بِمَا تَعْمَلُونَ ﴿١٥٣﴾﴾ [آل عمران: ١٥٢ - ١٥٣]

And did indeed fulfill His Promise to you when ye with His permission were about to annihilate your enemy, until ye flinched and fell to disputing about the order, and disobeyed it after He brought you in sight (of the victory) which ye covet. Among you are some that hanker after his world and some that desire the Hereafter. Then

did He divert you from your foes in order to test you. But He forgave you: for Allah is Full of grace to those who believe. Behold! Ye were climbing up the high ground, without even casting a side-glance at any one, and the Messenger in your rear was calling you back. There did Allah give you one distress after another by way of requital, to teach you not to grieve for (the booty) that had escaped you and for (the ill) that had befallen you. For Allah is well aware of all that ye do.

(Al `Imran: 152-153)

Consequences of the Battle

The Battle came to an end. About seventy Muslims were martyred on that day. In the *Sahih* of Al-Bukhari, we of read the following narrations:

Qatadah narrated that Anas Ibn Malik (may Allah be pleased with him) told us that seventy from the *Ansar* were martyred on the day of Uhud, and seventy on the day (of the battle of) Bir Ma`unah, and seventy on the day of Al-Yamama.

Jabir Ibn `Abdullah narrated that Allah's Messenger (peace and blessings of Allah be upon him) used to shroud two martyrs of Uhud in one sheet and then say, "Which of them knew Qur'an more?" When one of the two was pointed out, he would put him first in the grave. Then he said,

"I will be a witness for them on the Day of Judgement."

He ordered them to be buried with their blood (on their bodies). Neither was the funeral Prayer offered for them, nor were they washed. Jabir added, "When my father was martyred, I started weeping and uncovering his face. The Companions of the Prophet (peace and blessings of Allah be upon him) stopped me from doing so but the Prophet (peace and blessings of Allah be upon him) did not stop me. Then the Prophet (peace and blessings of Allah be upon him) said,

'(O Jabir.) don't weep over him, for the Angels kept on covering him with their wings until his body was carried away (for burial).'"

The Battle of Al-Ahzab

غزوة الأحـــزاب

Regarding the battle of Al-Ahzab or Al-Khandaq (the trench), Allah, Most High, revealed the following Qur'anic verses,

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱذْكُرُوا۟ نِعْمَةَ ٱللَّهِ عَلَيْكُمْ إِذْ جَآءَتْكُمْ جُنُودٌ
فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَّمْ تَرَوْهَا ۚ وَكَانَ ٱللَّهُ بِمَا
تَعْمَلُونَ بَصِيرًا ﴿٩﴾ إِذْ جَآءُوكُم مِّن فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنكُمْ
وَإِذْ زَاغَتِ ٱلْأَبْصَٰرُ وَبَلَغَتِ ٱلْقُلُوبُ ٱلْحَنَاجِرَ وَتَظُنُّونَ
بِٱللَّهِ ٱلظُّنُونَا۠ ﴿١٠﴾ هُنَالِكَ ٱبْتُلِىَ ٱلْمُؤْمِنُونَ وَزُلْزِلُوا۟ زِلْزَالًا
شَدِيدًا ﴿١١﴾ وَإِذْ يَقُولُ ٱلْمُنَٰفِقُونَ وَٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ مَّا
وَعَدَنَا ٱللَّهُ وَرَسُولُهُۥٓ إِلَّا غُرُورًا ﴿١٢﴾ وَإِذْ قَالَت طَّآئِفَةٌ مِّنْهُمْ
يَٰٓأَهْلَ يَثْرِبَ لَا مُقَامَ لَكُمْ فَٱرْجِعُوا۟ ۚ وَيَسْتَـْٔذِنُ فَرِيقٌ مِّنْهُمُ
ٱلنَّبِىَّ يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ وَمَا هِىَ بِعَوْرَةٍ ۖ إِن يُرِيدُونَ إِلَّا فِرَارًا
﴿١٣﴾ وَلَوْ دُخِلَتْ عَلَيْهِم مِّنْ أَقْطَارِهَا ثُمَّ سُئِلُوا۟ ٱلْفِتْنَةَ لَءَاتَوْهَا
وَمَا تَلَبَّثُوا۟ بِهَآ إِلَّا يَسِيرًا ﴿١٤﴾ وَلَقَدْ كَانُوا۟ عَٰهَدُوا۟ ٱللَّهَ مِن
قَبْلُ لَا يُوَلُّونَ ٱلْأَدْبَٰرَ ۚ وَكَانَ عَهْدُ ٱللَّهِ مَسْـُٔولًا ﴿١٥﴾ قُل لَّن
يَنفَعَكُمُ ٱلْفِرَارُ إِن فَرَرْتُم مِّنَ ٱلْمَوْتِ أَوِ ٱلْقَتْلِ وَإِذًا لَّا
تُمَتَّعُونَ إِلَّا قَلِيلًا ﴿١٦﴾ قُلْ مَن ذَا ٱلَّذِى يَعْصِمُكُم مِّنَ ٱللَّهِ إِنْ
أَرَادَ بِكُمْ سُوٓءًا أَوْ أَرَادَ بِكُمْ رَحْمَةً ۚ وَلَا يَجِدُونَ لَهُم مِّن دُونِ ٱللَّهِ

وَلِيًّا وَلَا نَصِيرًا ﴿١٧﴾ ۞ قَدْ يَعْلَمُ ٱللَّهُ ٱلْمُعَوِّقِينَ مِنكُمْ وَٱلْقَآئِلِينَ
لِإِخْوَٰنِهِمْ هَلُمَّ إِلَيْنَا ۖ وَلَا يَأْتُونَ ٱلْبَأْسَ إِلَّا قَلِيلًا ﴿١٨﴾ أَشِحَّةً
عَلَيْكُمْ ۖ فَإِذَا جَآءَ ٱلْخَوْفُ رَأَيْتَهُمْ يَنظُرُونَ إِلَيْكَ تَدُورُ أَعْيُنُهُمْ
كَٱلَّذِى يُغْشَىٰ عَلَيْهِ مِنَ ٱلْمَوْتِ ۖ فَإِذَا ذَهَبَ ٱلْخَوْفُ سَلَقُوكُم
بِأَلْسِنَةٍ حِدَادٍ أَشِحَّةً عَلَى ٱلْخَيْرِ ۚ أُو۟لَـٰٓئِكَ لَمْ يُؤْمِنُوا۟ فَأَحْبَطَ ٱللَّهُ
أَعْمَـٰلَهُمْ ۚ وَكَانَ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرًا ﴿١٩﴾ يَحْسَبُونَ ٱلْأَحْزَابَ لَمْ
يَذْهَبُوا۟ ۖ وَإِن يَأْتِ ٱلْأَحْزَابُ يَوَدُّوا۟ لَوْ أَنَّهُم بَادُونَ فِى
ٱلْأَعْرَابِ يَسْـَٔلُونَ عَنْ أَنۢبَآئِكُمْ ۖ وَلَوْ كَانُوا۟ فِيكُم مَّا
قَـٰتَلُوٓا۟ إِلَّا قَلِيلًا ﴿٢٠﴾ لَّقَدْ كَانَ لَكُمْ فِى رَسُولِ ٱللَّهِ أُسْوَةٌ
حَسَنَةٌ لِّمَن كَانَ يَرْجُوا۟ ٱللَّهَ وَٱلْيَوْمَ ٱلْـَٔاخِرَ وَذَكَرَ ٱللَّهَ كَثِيرًا
﴿٢١﴾ وَلَمَّا رَءَا ٱلْمُؤْمِنُونَ ٱلْأَحْزَابَ قَالُوا۟ هَـٰذَا مَا وَعَدَنَا ٱللَّهُ
وَرَسُولُهُۥ وَصَدَقَ ٱللَّهُ وَرَسُولُهُۥ ۚ وَمَا زَادَهُمْ إِلَّآ إِيمَـٰنًا وَتَسْلِيمًا
﴿٢٢﴾ مِّنَ ٱلْمُؤْمِنِينَ رِجَالٌ صَدَقُوا۟ مَا عَـٰهَدُوا۟ ٱللَّهَ عَلَيْهِ ۖ فَمِنْهُم
مَّن قَضَىٰ نَحْبَهُۥ وَمِنْهُم مَّن يَنتَظِرُ ۖ وَمَا بَدَّلُوا۟ تَبْدِيلًا ﴿٢٣﴾
لِّيَجْزِىَ ٱللَّهُ ٱلصَّـٰدِقِينَ بِصِدْقِهِمْ وَيُعَذِّبَ ٱلْمُنَـٰفِقِينَ إِن شَآءَ
أَوْ يَتُوبَ عَلَيْهِمْ ۚ إِنَّ ٱللَّهَ كَانَ غَفُورًا رَّحِيمًا ﴿٢٤﴾ وَرَدَّ ٱللَّهُ
ٱلَّذِينَ كَفَرُوا۟ بِغَيْظِهِمْ لَمْ يَنَالُوا۟ خَيْرًا ۚ وَكَفَى ٱللَّهُ ٱلْمُؤْمِنِينَ
ٱلْقِتَالَ ۚ وَكَانَ ٱللَّهُ قَوِيًّا عَزِيزًا ﴿٢٥﴾ وَأَنزَلَ ٱلَّذِينَ ظَـٰهَرُوهُم
مِّنْ أَهْلِ ٱلْكِتَـٰبِ مِن صَيَاصِيهِمْ وَقَذَفَ فِى قُلُوبِهِمُ ٱلرُّعْبَ
فَرِيقًا تَقْتُلُونَ وَتَأْسِرُونَ فَرِيقًا ﴿٢٦﴾ وَأَوْرَثَكُمْ أَرْضَهُمْ
وَدِيَـٰرَهُمْ وَأَمْوَٰلَهُمْ وَأَرْضًا لَّمْ تَطَـُٔوهَا ۚ وَكَانَ ٱللَّهُ عَلَىٰ كُلِّ
شَىْءٍ قَدِيرًا ﴿٢٧﴾ [الأحزاب: ٩- ٢٧]

O ye who believe! Remember the grace of Allah, (bestowed) on you, when there come down on you hosts (to overwhelm you): but We sent against them a hurricane and forces that ye saw not: but Allah sees (clearly) all that ye do. Behold! They came on you form above you and from below you, and behold, the eyes swerved and the hearts gaped up to the throats, and ye imagined various (vain) thoughts about Allah! In that situation were the believers tried: they were shaken as by a tremendous shaking. And behold! The hypocrites and those in whose hearts is disease say: 'Allah and His Messenger promised us nothing but delusions!' Behold! A party among them said: 'Ye men of Yathrib! Ye cannot stand (the attack)! Therefore go back!' And a band of them ask for leave of the Prophet, saying, 'Truly our houses are bare and exposed.' Though they were not exposed: they intended nothing but to run away. And if any entry had been effected to them from the sides (of the city), and they had been incited to sedition, they would certainly have brought it to pass, with none but a brief delay! And yet they had already covenanted with Allah not to turn their backs, and a covenant with Allah

must (surely) be answered for. Say: 'Running away will not profit you if ye are running away from death or slaughter; and even if (ye do escape), no more than a brief (respite) will ye be allowed to enjoy!' Say: 'Who is it that can screen you from Allah if it be His wish to give you punishment or to give you mercy?' Nor will they find for themselves, besides Allah, any protector or helper. Verily Allah knows those among you who keep back (men) and those who say to their brethren, 'Come along to us', but come not to fight except for just a little while, covetous over you. Then when fear comes, thou wilt see them looking to thee, their eyes revolving, like one who faints from death: but when the fear is past, they will smite you with sharp tongues, covetous of goods. Such men have no faith, and so Allah has made their deeds of none effect: and that is easy for Allah. They think that the Confederates have not withdrawn; and if the Confederates should come (again), they would wish they were is the deserts (wandering) among the Bedouins, and seeking news about you (from a safe distance); and if they were in your midst, they would fight but little. Ye have indeed in the Messenger of Allah an excellent

exemplar for him who hopes in Allah and the Final Day, and who remembers Allah much. When the believers saw the Confederate forces, they said, 'This is what Allah and His Messenger had promised us, and Allah and His Messenger told us what was true.' And it only added to their faith and their zeal in obedience. Among the believers are men who have been true to their covenant with Allah: of them some have died and some (still) wait: but they have never changed (their determination) in the least: that Allah may reward the men of Truth for their Truth, and punish the hypocrites if that be His will, or turn to them in mercy: for Allah is Oft-Forgiving, Most Merciful. And Allah turned back the unbelievers for (all) their fury: no advantage did they gain; and enough is Allah for the believers in their fight. And Allah is Full of Strength, Exalted in might. And those of the people of the Book who aided them – Allah did take them down from their strongholds and cast terror into their hearts, (so that) some ye slew, and some ye made captives. And He made you heirs of their lands, their houses, and their goods, and of a land which ye had not

frequented (before). And Allah has Power over all things.﴾

(Al-Ahzab: 9-27)

According to most of the late and early Muslim scholars, the Battle of Al-Ahzab took place in Shawwal, 5 AH.

The Occasion of the Battle

Scholars of *Siyrah* relate that a number of Jews who had formed a party against the Messenger of Allah (peace and blessings of Allah be upon him), among whom were Sallam Ibn Al-Huqayq An-Nadri, Huyayy Ibn Akhtab An-Nadri, Kinanah Ibn Abu Al-Huqayq An-Nadri, and Haudhah Ibn Qays Al-Wa'ili, and Abu `Ammar Al-Wa'ili with a number of the tribe of An-Nadir and the tribe of Wa'il went to Quraish at Makkah and invited them to join them in an attack on the Messenger so that they might get rid of him altogether. Quraish said, "You, O Jews, are the first scripture people and know the nature of our dispute with Muhammad. Is our religion is the best or his?" They replied, "Certainly, your religion is better than his and you had a better claim to be in the right."

It was about them that Allah, Most High, sent down the following Qur'anic verses,

﴿أَلَمْ تَرَ إِلَى ٱلَّذِينَ أُوتُوا۟ نَصِيبًا مِّنَ ٱلْكِتَٰبِ يُؤْمِنُونَ
بِٱلْجِبْتِ وَٱلطَّٰغُوتِ وَيَقُولُونَ لِلَّذِينَ كَفَرُوا۟ هَٰٓؤُلَآءِ أَهْدَىٰ مِنَ

ٱلَّذِينَ ءَامَنُوا۟ سَبِيلًا ﴿٥١﴾ أُو۟لَٰٓئِكَ ٱلَّذِينَ لَعَنَهُمُ ٱللَّهُ ۖ وَمَن يَلْعَنِ ٱللَّهُ فَلَن تَجِدَ لَهُۥ نَصِيرًا ﴿٥٢﴾﴾

[النساء: ٥١ - ٥٢]

﴿*Hast thou not turned thy thought to those who were given a portion of the book? They believe in sorcery and Taghut and say to the unbelievers that they are better guided in the (right) way than the believers! They are (men) whom Allah has cursed: and those whom Allah hath cursed, thou wilt find, have no one to help.*﴾

(An-Nisa': 51-52)

These words, consequently, rejoiced Quraish and they responded gladly to their invitation to fight the Messenger and they assembled and made their preparations. Then that company of Jews went off to Ghattafan of Qays `Aylan and invited them to fight the Messenger and told them that they would act with them and that Quraish had followed their lead in the matter; they too joined in with them.

Quraish marched under the leadership of Abu Sufyan Ibn Harb; and Ghatafan led by `Uyaynah Ibn Hisn Ibn Hudhaifah with the tribe of Fuzarah; and Al-Harith Ibn `Awf Ibn Harithah Al-Marri with the tribe of Murra; and Mis`ar Ibn Rukhlah Ibn

مِنكُمْ لِوَاذًا فَلْيَحْذَرِ ٱلَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِۦٓ أَن تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ ﴿٦٣﴾ أَلَآ إِنَّ لِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ قَدْ يَعْلَمُ مَآ أَنتُمْ عَلَيْهِ وَيَوْمَ يُرْجَعُونَ إِلَيْهِ فَيُنَبِّئُهُم بِمَا عَمِلُوا۟ وَٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمٌۢ ﴿٦٤﴾

[النور: ٦٢- ٦٤]

Only those are believers, who believe in Allah and His Messenger: when they are with him on a matter requiring collective action, they do not depart until they have asked for his leave; these who ask for the leave are those who believe in Allah and His Messenger, so when they ask for thy leave, for some business of their, give leave to those of them whom thou wilt, and ask Allah for their forgiveness; for Allah is Oft-Forgiving, Most Merciful. Deem not the summons of the Messenger among yourselves like the summons of one of you to another: Allah doth know those of you who slip away under shelter of some excuses: then let those beware who withstand his (the Messenger) order, lest some trial befall them or a grievous chastisement be inflicted on them. Be quite sure that to Allah doth belong whatever in the heavens and on earth. Well doth He know what ye are intent upon: and the day

Nuwayrah Ibn Tarif Ibn Suhmah Ibn `Abdullah Ibn Hilal Ibn Khalawah Ibn Ashja` Ibn Rayth Ibn Ghatafan with those of his people from Ashja` who followed him.

Muslims Make Their Preparations

When the Messenger of Allah (peace and blessings of Allah be upon him) heard of the intention of his enemies he drew a trench about Madinah. Digging a trench, according to Ibn Hisham, was the suggestion of Salman, the Persian. The Messenger of Allah (peace and blessings of Allah be upon him) joined the Muslims in digging the trench encouraging the Muslims with the hope of reward in heaven. True Muslims worked very hard with the Prophet (peace and blessings of Allah be upon him) while the disaffected held back from hem and began to hide their real object by working slackly and by stealing away to their families without the Messenger's permission or knowledge. In this connection, Allah, Most High, revealed the following Qur'anic verses,

﴿إِنَّمَا ٱلْمُؤْمِنُونَ ٱلَّذِينَ ءَامَنُوا۟ بِٱللَّهِ وَرَسُولِهِۦ وَإِذَا كَانُوا۟ مَعَهُۥ
عَلَىٰٓ أَمْرٍ جَامِعٍ لَّمْ يَذْهَبُوا۟ حَتَّىٰ يَسْتَـْٔذِنُوهُ ۚ إِنَّ ٱلَّذِينَ يَسْتَـْٔذِنُونَكَ
أُو۟لَـٰٓئِكَ ٱلَّذِينَ يُؤْمِنُونَ بِٱللَّهِ وَرَسُولِهِۦ ۚ فَإِذَا ٱسْتَـْٔذَنُوكَ لِبَعْضِ
شَأْنِهِمْ فَأْذَن لِّمَن شِئْتَ مِنْهُمْ وَٱسْتَغْفِرْ لَهُمُ ٱللَّهَ ۚ إِنَّ
ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿٦٢﴾ لَّا تَجْعَلُوا۟ دُعَآءَ ٱلرَّسُولِ بَيْنَكُمْ
كَدُعَآءِ بَعْضِكُم بَعْضًا ۚ قَدْ يَعْلَمُ ٱللَّهُ ٱلَّذِينَ يَتَسَلَّلُونَ

they will be brought back to Him, He will tell them the truth of what they did: for Allah doth know all things.》

(An-Nur: 62-64)

The Muslims worked at the trench until they had finished it, and they made a jingle about one of the Muslim called Ju`ayl whom the Messenger of Allah (peace and blessings of Allah be upon him) named `Amr.

In his *Sahih*, Al-Bukhari narrated the following *ahadith*:

Anas (may Allah be pleased with him) said that Allah's Messenger (peace and blessings of Allah be upon him) went out towards the Khandaq (i.e., trench) and saw the *Muhajirun* and the *Ansar* digging the trench in the cold morning. They had no slaves to do that (work) for them. When the Prophet saw their hardship and hunger, he said,

"O Allah! The real life is the life of the Hereafter, so please forgive the Ansar and the Muhajirun."

They said in reply to him, "We are those who have given the pledge of allegiance to Muhammad for to observe *Jihad* as long as we live."

Also, Anas (may Allah be pleased with him) reported that the *Muhajirun* and the *Ansar* were digging the trench around Madinah and were carrying the earth on their backs while saying, "We

are those who have given the pledge of allegiance to Muhammad for Islam as long as we live." The Prophet (peace and blessings of Allah be upon him) said in reply to their saying,

> *"O Allah! There is no goodness except the goodness of the Hereafter; so please grant Your Blessing to the Ansar and the Muhajirun."*

The people used to bring a handful of barley, and a meal used to be prepared thereof by cooking it with a cooking material (i.e., oil, fat and butter having a change in color and smell) and it used to be presented to the people (i.e., workers) who were hungry, and it used to stick to their throats and had a nasty smell.

Sahl Ibn Sa`d (may Allah be pleased with him) narrated that we were with Allah's Messenger (peace and blessings of Allah be upon him) in the trench, and some were digging the trench while we were carrying the earth on our shoulders. Allah's Messenger (peace and blessings of Allah be upon him) said,

> *"O Allah! There is no life except the life of the Hereafter, so please forgive the Muhajirun and the Ansar."*

Al-Bara' (may Allah be pleased with him) reported that the Messenger of Allah (peace and blessings of Allah be upon him) was carrying earth

on the day of Al-Khandaq until his abdomen was fully covered with dust, and he was saying,

"By Allah, without Allah we would not have been guided, neither would we have given in charity, nor would we have prayed. So (O Allah), please send Sakina (i.e., calmness) upon us, and make our feet firm if we meet the enemy as the enemy have rebelled against us, and if they intended affliction (i.e., want to frighten us and fight against us), then we would not (flee but withstand them)."

The Prophet used to raise his voice saying,

"Abaina! Abaina! (i. e., we would not, we would not)."

In another narration, Al-Bara' (may Allah be pleased with him) said that when it was the day of Al-Ahzab (i.e., the clans) and Allah's Messenger (peace and blessings of Allah be upon him) dug the trench, I saw him carrying earth out of the trench until dust made the skin of his abdomen out of my sight and he was a hairy man. I heard him reciting the poetic verses composed by Ibn Rawahah while he was carrying the earth,

"O Allah! Without You we would not have been guided, nor would we have given in charity, nor would we have prayed. So, (O Allah), please send Sakina (i.e.,

calmness) upon us and make our feet firm if we meet the enemy, as they have rebelled against us. And if they intend affliction (i. e., want to frighten us, and fight against us), then we would not (flee but withstand them)."

The Prophet would then prolong his voice at the last words.

Marvelous Scenes

Ibn Ishaq said, "I have heard some stories about the digging of the trench in which there is an example of Allah's justifying His Messenger and confirming his prophetic office, things which the Muslims saw with their eyes."

In this context, Al-Bukhari narrated on the authority of Jabir (may Allah be pleased with him) who said, "We were digging (the trench) on the day of Al-Khandaq (i.e., trench) and we came across a big solid rock. We went to the Prophet (peace and blessings of Allah be upon him) and said, 'Here is a rock appearing across the trench.' He said, 'I am coming down.' Then he got up, and a stone was tied to his belly for we had not eaten anything for three days. So the Prophet (peace and blessings of Allah be upon him) took the spade and struck the big solid rock and it became like sand. I said, 'O Allah's Messenger! Allow me to go home.' (When the Prophet, peace and blessings of Allah be upon him,

allowed me) I said to my wife, 'I saw the Prophet (peace and blessings of Allah be upon him) in a state that I cannot treat lightly. Have you got something (for him to eat?)' She replied, 'I have barley and a she-goat.' So, I slaughtered the she-kid and she ground the barley; then we put the meat in the earthenware cooking pot. Then I came to the Prophet (peace and blessings of Allah be upon him) when the dough had become soft and fermented and (the meat in) the pot over the stone trivet had nearly been well-cooked, and said, 'I have got a little food prepared, so get up O Allah's Messenger, you and one or two men along with you (for the food).' The Prophet (peace and blessings of Allah be upon him) asked, 'How much is that food?' I told him about it. He said, 'It is abundant and good. Tell your wife not to remove the earthenware pot from the fire and not to take out any bread from the oven until I reach there.' Then he said (to all his Companions), 'Get up.' So, the *Muhajirun* and the *Ansar* got up. When I came to my wife, I said, 'Allah's peace be upon you! The Prophet (peace and blessings of Allah be upon him) came along with the *Muhajirun* and the *Ansar* and those who were present with them.' She said, 'Did the Prophet (peace and blessings of Allah be upon him) ask you (how much food you had)?' I replied, 'Yes.' Then the Prophet (peace and blessings of Allah be upon him) said, 'Enter and do not throng.' The Prophet (peace and blessings of Allah be upon him) started cutting the bread (into pieces) and put

the cooked meat over it. He covered the earthenware pot and the oven whenever he took something out of them. He would give the food to his Companions and take the meat out of the pot. He went on cutting the bread and scooping the meat (for his Companions) until they all ate their fill, and even then, some food remained. Then the Prophet (peace and blessings of Allah be upon him) said (to my wife),

> *'Eat and present to others as the people are struck with hunger.'"*

In another narration Jabir Ibn `Abdullah (may Allah be pleased with him) said, "When the trench was dug, I saw the Prophet (peace and blessings of Allah be upon him) in the state of severe hunger. So I returned to my wife and said, 'Have you got anything (to eat), for I have seen Allah's Messenger (peace and blessings of Allah be upon him) in a state of severe hunger.' She brought out for me, a bag containing one *Sa`* of barley, and we had a domestic she-animal (i.e., a kid) which I slaughtered then, and my wife ground the barley and she finished at the time I finished my job (i.e., slaughtering the kid). Then I cut the meat into pieces and put it in an earthenware (cooking) pot, and returned to Allah's Messenger (peace and blessings of Allah be upon him). My wife said, 'Do not disgrace me in front of Allah's Messenger (peace and blessings of Allah be upon him) and those who are with him.' So I went to

him and said to him secretly, 'O Allah's Messenger! I have slaughtered a she-animal (i.e., kid) of ours, and we have ground a *Sa`* of barley which was with us. So please come, you and another person along with you.' The Prophet (peace and blessings of Allah be upon him) raised his voice and said, 'O people of trench! Jabir has prepared a meal so let us go.' Allah's Messenger (peace and blessings of Allah be upon him) said to me, 'Don't put down your earthenware meat pot (from the fireplace) or bake your dough until I come.' So, I came (to my house) and Allah's Messenger (peace and blessings of Allah be upon him) too, came, proceeding before the people. When I came to my wife, she said, 'May Allah do so-and-so to you.' I said, 'I have told the Prophet (peace and blessings of Allah be upon him) of what you said.' Then she brought out to him (i.e., the Prophet) the dough, and he spat in it and invoked for Allah's Blessings in it. Then he proceeded towards our earthenware meat-pot and spat in it and invoked for Allah's Blessings in it. Then he said (to my wife), 'Call a lady-baker to bake along with you and keep on taking out scoops from your earthenware meat-pot, and do not put it down from its fireplace.' They were one-thousand (who took their meals), and by Allah they all ate, and when they left the food and went away, our earthenware pot was still bubbling (full of meat) as if it had not decreased, and our dough was still being baked as if nothing had been taken from it."

According to Ibn Ishaq, a daughter of Bashir Ibn Sa`d, sister of An-Nu'man Ibn Bashir, said, "My mother `Arah, daughter of Rawahah, called me and gave me a handful of dates which she put in my garment and told me to take them to my father and my uncle `Abdullah Ibn Rawahah for their food. As I went off looking for them I passed the Messenger of Allah (peace and blessings of Allah be upon him) who called me and asked me what I had. When I told him that I was taking the dates to my father and my uncle he told me to give them to him. So I poured them into his hands but they did not fill them then he called for a garment which was laid out for him and threw the dates upon it so that they were scattered on it. Then he told the men to summon the diggers to lunch, and when they came they began to eat and the dates went on increasing until they turned away from them and they were still falling from the ends of the garment."

Ibn Ishaq, moreover, narrated on the authority of Salman Al-Farsi that the latter said, "I was working with a pick in the trench where a rock gave me much trouble. The Messenger of Allah (peace and blessings of Allah be upon him) who was near at hand saw me hacking and saw how difficult the place was. He dropped down into the trench and took the pick from my hand and gave such a below that lighting showed beneath the pick. This happened a second and a third time. I said, 'O you, dearer than

father or mother what is the meaning of this light beneath your pick as you strike?' He said,

> *'Did you really see that, Salman? The first means that Allah opened up to me the Yemen; the second Syria and the west; and the third the east.'"*

Abu Hurairah (may Allah be pleased with him) used to say when countries were conquered in the time of `Umar and `Utham and after, "Conquer where you will; by Allah, you have not conquered and to the Day of Judgment you will not conquer a city but Allah has given its keys beforehand to Muhammad (peace and blessings of Allah be upon him)."

In this context, we read in the *Sahih* of Al-Bukhari the following narrations:

Abu Hurairah (may Allah be pleased with him) reported that the Prophet (peace and blessings of Allah be upon him) said,

> *"I have been given the keys of eloquent speech and given victory with awe (cast into the hearts of the enemy), and while I was sleeping last night, the keys of the treasures of the earth were brought to me until they were put in my hand."*

Abu Hurairah added, "Allah's Messenger left (this world) and now you people are carrying those treasures from place to place."

Also, Abu Hurairah (may Allah be pleased with him) reported that Allah's Messenger said,

> *"When Khosrau is ruined, there will be no Khosrau after him; and when Caesar is ruined, there will be no Caesar after him. By Him in Whose Hands my life is, you will spend their treasures in Allah's Cause."*

The Camp of Quraish

When the Messenger of Allah (peace and blessings of Allah be upon him) finished the trench, Quraish came and encamped where the torrent-beds of Ruma meet between Al-Jurut and Zughabah with ten thousand of their black mercenaries and their followers from the tribe of Kinanah and the people of Tuhamah. Ghatafan too came with their followers from Najd and halted at Dhanab Naqma towards the direction of Uhud.

On the other side, the Messenger of Allah (peace and blessings of Allah be upon him) and the Muslims came out with three thousand men having Sala` at their backs. He pitched his camp there with the trench between him and his enemy, and gave orders that the women and children were to be taken up into the forts.

According to Ibn Hisham, the Messenger of Allah (peace and blessings of Allah be upon him)

appointed Ibn Umm Maktum as the ruler of Madinah in that period.

Al-Bukhari narrated on the authority of `Aishah (may Allah be pleased with her) that the latter said, "As regards the following Qur'anic verse,

﴿إِذْ جَآءُوكُم مِّن فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنكُمْ وَإِذْ زَاغَتِ ٱلْأَبْصَـٰرُ وَبَلَغَتِ ٱلْقُلُوبُ ٱلْحَنَاجِرَ وَتَظُنُّونَ بِٱللَّهِ ٱلظُّنُونَا۠ ﴿١٠﴾﴾ [الأحزاب: ١٠]

﴾*Behold! They came on you from above you and from below you, and behold the eyes swerved and the hearts gaped up to the throats, and ye imagined various (vain) thoughts about Allah!*﴿

(Al-Ahzab: 10)

That happened on the Day of Al-Khandaq (i.e, trench)."

The Jewish tribe of Bani Quraizah, who had stood by the agreement, was pressed by a Jewish emissary from the enemy to break their promise. Eventually, they agreed to do so and when the news of this reached the Prophet (peace and blessings of Allah be upon him) and his Companions they were greatly troubled.

Sa`d Ibn Mu`adh, the leader of the tribe of Aws, was sent by the Prophet (peace and blessings of Allah be upon him) with two other men to find out if

this were true. When they arrived in the part of Madinah where the Jews lived, they found that things were even worse than they had previously thought. Sa`d Ibn Mu`adh, whose tribe was closely allied with Banu Quraizah, tried to persuade their leader not to break the treaty with the Muslims, but he refused to listen. This meant that the Muslims could not relax their guard for one moment, for they were now threatened not only by the enemy beyond the trench, but by Banu Quraizah, within the walls of the city.

The situation, according to Ibn Ishaq, became serious and fear was everywhere. The enemy came at them from above and below until the believers imagined vain things and disaffection was rife among the disaffected to the point that Mu`attib Ibn Qushair, brother of Banu `Amr Ibn `Awf, said, "Muhammad used to promise us that we should eat the treasures of Khosrau and Caesar and today not one of us can feel safe in going to the privy!"

It reached such a point that Aws Ibn Qaizi said, "O Messenger of Allah! Our houses are exposed to the enemy. This he said before a large gathering of his people. So let us go out and return to our home, for it is outside Madinah."

In this context, the Glorious Qur'an says,

﴿وَإِذْ يَقُولُ ٱلْمُنَٰفِقُونَ وَٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ مَّا وَعَدَنَا ٱللَّهُ وَرَسُولُهُۥٓ إِلَّا غُرُورًا ﴿١٢﴾ وَإِذْ قَالَت طَّآئِفَةٌ مِّنْهُمْ يَٰٓأَهْلَ يَثْرِبَ لَا مُقَامَ لَكُمْ فَٱرْجِعُوا۟ ۚ وَيَسْتَـْٔذِنُ فَرِيقٌ مِّنْهُمُ ٱلنَّبِىَّ يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ وَمَا هِىَ بِعَوْرَةٍ ۖ إِن يُرِيدُونَ إِلَّا فِرَارًا ﴿١٣﴾﴾
[الأحزاب: ١٢ - ١٣]

﴿And behold! The hypocrites and those in whose hearts is a disease say: 'Allah and His Messenger promised us nothing but delusions!' Behold! A party among them said: 'Ye men of Yathrib! Ye cannot stand (the attack)! Therefore go back!' And a band of them ask for leave of the Prophet, saying, 'Truly our houses are bare and exposed.' Though they were not exposed: they intended nothing but to run away.﴾

(Al-Ahzab: 12-13)

The Messenger of Allah (peace and blessings of Allah be upon him) and the polytheists remained twenty days and more, nearly a month, without fighting except for some shooting with arrows, and the siege. When condition pressed hard upon the people, the Messenger of Allah (peace and blessings of Allah be upon him) wanted to offer Ghatafan a third of the dates of Madinah on condition that they would go back and leave him and his men, so peace was made between them so far as the writing of a document. The Messenger of Allah (pbuh) consulted both Sa`d Ibn `Abadah and Sa`d Ibn Mu`adh, the

leaders of Al-Aws and Al-Ghazraj, regarding giving the unbelievers one-third of the fruits of Madinah in return of making peace with them. They said, "Oh Messenger of Allah, is it a mere plan of you, or a Divine order that we should abide by?" He said, "It is my plan to protect you against the allied forces of Arabs." Sa`d Ibn Mu`adh said, "Oh Messenger of Allah, we were pagans and those never expected to take anything from the fruits of Madinah. Then, Allah has honored us with Islam, guided us to Him, and granted us dignity by believing in Him and following You. How could we give them our money! We are in no need of doing so. By Allah, we will give them nothing but swords, i.e., fighting, until Allah judges between us and them." The Prophet (pbuh) said,

"Do according to this?"

In the meantime, some horsemen of Quraish, among whom were `Amr Ibn `Abd Wudd and `Ikrimah Ibn Abu Jahl, donned their armor and went forth on horseback to the stations of the tribe of Kinanah, saying, "Prepare for fighting and then you will know who are true knights today." They galloped forward until they stopped at the trench. When they saw it, they exclaimed, "This is a device that the Arabs have never employed."

Then they made for a narrow part of the trench and beat their horses so that they dashed trough it and carried them into the swampy ground between

the trench and Sal`. `Ali with some Muslims came out to hold the gap through which they had forced a passage against (the rest of) them and the horsemen galloped to meet them.

`Amr Ibn Wudd came out wearing a distinguishing mark to show his rank, and when he and his contingent stopped challenged anyone to fight him. `Ali accepted the challenge and said to him, "`Amr, you swore by Allah that if any man of Quraish offered you two alternatives you would accept one of them?" "Yes, I did," he said. `Ali replied, "Then I invite you to Allah and His Messenger and to Islam." He said that he had no use for them. `Ali went on, "Then I call you to single combat." He replied, "O son of my brother, I do not want to kill you." `Ali said, "But I want to kill you." This so enraged `Amr that he got off his horse and hamstrung it and beat its face; then he advanced on `Ali, and they fought, the one circling round the other. `Ali killed him and their cavalry fled, bursting headlong on flight across the trench.

The situation was so difficult that the Prophet (peace and blessings of Allah be upon him) and his Companions had been prevented from offering the *`Asr* Prayer in its due time.

Al-Bukhari narrated on the authority of `Ali (may Allah be pleased with him) that the latter said, "On the day of Al-Khandaq, the Prophet (peace and blessings of Allah be upon him) said,

'(Let) Allah fill their (i.e., the infidels') houses and graves with fire just as they have prevented us from offering the Middle Prayer (i.e., `Asr Prayer) until the sun had set.'"

Al-Bukari, moreover, narrated that Jabir Ibn `Abdullah' (may Allah be pleased with him) reported that `Umar Ibn Al-Khattab came on the day of Al-Khandaq after the sun had set and he was abusing the infidels of Quraish saying, "O Allah's Messenger! I was unable to offer the (*`Asr*) Prayer until the sun was about to set." The Prophet (peace and blessings of Allah be upon him) said, "By Allah, I have not offered this (i.e., *`Asr*) Prayer." Jabir added, "So we came down along with the Prophet (peace and blessings of Allah be upon him) to Buthan where he performed ablution for the Prayer and then we performed the ablution for it. Then he offered the *`Asr* Prayer after the sun had set, and after it he offered the *Maghrib* Prayer."

The Prophet's *Du`a'* against Quraish and Its Allies

In this context, we read the following narrations in *Sahih* Al-Bukhari:

`Abdullah Ibn Abi Awfah (may Allah be pleased with him) reported that Allah's Messenger (peace and blessings of Allah be upon him) invoked evil upon the clans saying,

"Allah, the Revealer of the Holy Book (i.e., the Qur'an), the Quick Taker of the accounts! Please defeat the clans. O Allah! Defeat them and shake them."

Also, `Abdullah (may Allah be pleased with him) reported that whenever Allah's Messenger (peace and blessings of Allah be upon him) returned from a *Ghazwah* (battle), *Hajj* or `*Umrah*, he used to start (saying), "*Allahu-Akbar* (Allah is the Greatest)," thrice and then he would say,

"None has the right to be worshiped except Allah alone Who has no partners. To Him belongs the Kingdom, all praises are for Him, and He is Able to do all things (i.e., Omnipotent). We are returning with repentance (to Allah) worshiping, prostrating, and praising our Lord. Allah has fulfilled His Promise, made His slave victorious, and He (Alone) defeated the clans (of infidels)."

Hudhaifah's Dangerous Mission

The Messenger of Allah (peace and blessings of Allah be upon him) wanted to know what Quraish was doing by night. Hudhaifah was ordered by the Prophet (peace and blessings of Allah be upon him) to do so.

It has been narrated by Ibrahim on the authority of his father who said, "We were sitting in the

company of Hudhaifah. A man said, 'If I had been alive at the time of the Messenger of Allah (peace and blessings of Allah be upon him), I should have fought by his side and should have striven hard for his causes.' Hudhaifah said, 'You might have done that (but you should not make a flourish of your enthusiasm). I was with the Messenger of Allah (peace and blessings of Allah be upon him) on the night of the battle of Al-Ahzab and we were gripped by a violent wind and severe cold. The Messenger of Allah (pbuh) said,

> *'Hark, the man who (goes reconnoitering and) brings me the news of the enemy shall be ranked with me on the Day of Judgment by Allah, Most High.'*

We all kept quiet and none of us responded to him. (Again) he said,

> *'Hark, a man who (goes reconnoitering and) brings me the news of the enemy shall be ranked with me on the Day of Judgment by Allah, Most High.'*

We kept quiet and none of us responded to him. He again said,

> *'Hark, a man who (goes reconnoitering and) brings me the news of the enemy shall be ranked with me on the Day of Judgment by Allah, Most High.'*

Then, he said,

'Stand up, Hudhaifah, bring me the news of the enemy!'

When he called me by name, I had no alternative but to stand up. He said,

'Go and bring me information about the enemy, and do nothing that may provoke them against me.'

When I left him, I felt warm as if I were walking in a heated bath, until I reached them. When I saw Abu Sufyan warming his back against the fire, I put an arrow in the middle of the bow, intending to shoot at him, but I recalled the words of the Messenger of Allah (pbuh), 'Do not provoke them against me.' Had I shot at him, I should have hit him. But I returned and (felt warm as if) I were walking in a heated bath (*hammam*). Presenting myself to him, I gave him information about the enemy. When I had done so, I began to feel cold, so the Messenger of Allah (pbuh) wrapped me in a blanket that he had surplus his own requirements and with which he used to cover himself while saying his prayers. So I continued to sleep until it was morning. When it was morning, he said,

'Rise, Oh heavy sleeper!'"

The Coming of Allah's Help

Allah, Most High, sent bitter cold wind against the polytheists in the winter nights which upset their cooking-pots and overthrew their tents.

In this connection, Allah, Most High, revealed the following Qura'nic verses,

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱذْكُرُوا۟ نِعْمَةَ ٱللَّهِ عَلَيْكُمْ إِذْ جَآءَتْكُمْ جُنُودٌ
فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَّمْ تَرَوْهَا ۚ وَكَانَ ٱللَّهُ بِمَا
تَعْمَلُونَ بَصِيرًا ﴿٩﴾ إِذْ جَآءُوكُم مِّن فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنكُمْ
وَإِذْ زَاغَتِ ٱلْأَبْصَٰرُ وَبَلَغَتِ ٱلْقُلُوبُ ٱلْحَنَاجِرَ وَتَظُنُّونَ
بِٱللَّهِ ٱلظُّنُونَا۠ ﴿١٠﴾ هُنَالِكَ ٱبْتُلِىَ ٱلْمُؤْمِنُونَ وَزُلْزِلُوا۟ زِلْزَالًا
شَدِيدًا ﴿١١﴾ وَإِذْ يَقُولُ ٱلْمُنَٰفِقُونَ وَٱلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ مَّا
وَعَدَنَا ٱللَّهُ وَرَسُولُهُۥٓ إِلَّا غُرُورًا ﴿١٢﴾ وَإِذْ قَالَت طَّآئِفَةٌ مِّنْهُمْ
يَٰٓأَهْلَ يَثْرِبَ لَا مُقَامَ لَكُمْ فَٱرْجِعُوا۟ ۚ وَيَسْتَـْٔذِنُ فَرِيقٌ مِّنْهُمُ
ٱلنَّبِىَّ يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ وَمَا هِىَ بِعَوْرَةٍ ۖ إِن يُرِيدُونَ إِلَّا فِرَارًا
﴿١٣﴾ وَلَوْ دُخِلَتْ عَلَيْهِم مِّنْ أَقْطَارِهَا ثُمَّ سُئِلُوا۟ ٱلْفِتْنَةَ لَءَاتَوْهَا
وَمَا تَلَبَّثُوا۟ بِهَآ إِلَّا يَسِيرًا ﴿١٤﴾ وَلَقَدْ كَانُوا۟ عَٰهَدُوا۟ ٱللَّهَ مِن
قَبْلُ لَا يُوَلُّونَ ٱلْأَدْبَٰرَ ۚ وَكَانَ عَهْدُ ٱللَّهِ مَسْـُٔولًا ﴿١٥﴾ قُل لَّن
يَنفَعَكُمُ ٱلْفِرَارُ إِن فَرَرْتُم مِّنَ ٱلْمَوْتِ أَوِ ٱلْقَتْلِ وَإِذًا لَّا
تُمَتَّعُونَ إِلَّا قَلِيلًا ﴿١٦﴾ قُلْ مَن ذَا ٱلَّذِى يَعْصِمُكُم مِّنَ ٱللَّهِ إِنْ
أَرَادَ بِكُمْ سُوٓءًا أَوْ أَرَادَ بِكُمْ رَحْمَةً ۚ وَلَا يَجِدُونَ لَهُم مِّن دُونِ ٱللَّهِ
وَلِيًّا وَلَا نَصِيرًا ﴿١٧﴾ ۞ قَدْ يَعْلَمُ ٱللَّهُ ٱلْمُعَوِّقِينَ مِنكُمْ وَٱلْقَآئِلِينَ
لِإِخْوَٰنِهِمْ هَلُمَّ إِلَيْنَا ۖ وَلَا يَأْتُونَ ٱلْبَأْسَ إِلَّا قَلِيلًا ﴿١٨﴾ أَشِحَّةً
عَلَيْكُمْ ۚ فَإِذَا جَآءَ ٱلْخَوْفُ رَأَيْتَهُمْ يَنظُرُونَ إِلَيْكَ تَدُورُ أَعْيُنُهُمْ
كَٱلَّذِى يُغْشَىٰ عَلَيْهِ مِنَ ٱلْمَوْتِ ۖ فَإِذَا ذَهَبَ ٱلْخَوْفُ سَلَقُوكُم

بِأَلْسِنَةٍ حِدَادٍ أَشِحَّةً عَلَى ٱلْخَيْرِ ۚ أُولَٰٓئِكَ لَمْ يُؤْمِنُوا۟ فَأَحْبَطَ ٱللَّهُ أَعْمَٰلَهُمْ ۚ وَكَانَ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرًا ﴿١٩﴾ يَحْسَبُونَ ٱلْأَحْزَابَ لَمْ يَذْهَبُوا۟ ۖ وَإِن يَأْتِ ٱلْأَحْزَابُ يَوَدُّوا۟ لَوْ أَنَّهُم بَادُونَ فِى ٱلْأَعْرَابِ يَسْـَٔلُونَ عَنْ أَنۢبَآئِكُمْ ۖ وَلَوْ كَانُوا۟ فِيكُم مَّا قَٰتَلُوٓا۟ إِلَّا قَلِيلًا ﴿٢٠﴾ لَّقَدْ كَانَ لَكُمْ فِى رَسُولِ ٱللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا۟ ٱللَّهَ وَٱلْيَوْمَ ٱلْـَٔاخِرَ وَذَكَرَ ٱللَّهَ كَثِيرًا ﴿٢١﴾ وَلَمَّا رَءَا ٱلْمُؤْمِنُونَ ٱلْأَحْزَابَ قَالُوا۟ هَٰذَا مَا وَعَدَنَا ٱللَّهُ وَرَسُولُهُۥ وَصَدَقَ ٱللَّهُ وَرَسُولُهُۥ ۚ وَمَا زَادَهُمْ إِلَّآ إِيمَٰنًا وَتَسْلِيمًا ﴿٢٢﴾ مِّنَ ٱلْمُؤْمِنِينَ رِجَالٌ صَدَقُوا۟ مَا عَٰهَدُوا۟ ٱللَّهَ عَلَيْهِ ۖ فَمِنْهُم مَّن قَضَىٰ نَحْبَهُۥ وَمِنْهُم مَّن يَنتَظِرُ ۖ وَمَا بَدَّلُوا۟ تَبْدِيلًا ﴿٢٣﴾ لِّيَجْزِىَ ٱللَّهُ ٱلصَّٰدِقِينَ بِصِدْقِهِمْ وَيُعَذِّبَ ٱلْمُنَٰفِقِينَ إِن شَآءَ أَوْ يَتُوبَ عَلَيْهِمْ ۚ إِنَّ ٱللَّهَ كَانَ غَفُورًا رَّحِيمًا ﴿٢٤﴾ وَرَدَّ ٱللَّهُ ٱلَّذِينَ كَفَرُوا۟ بِغَيْظِهِمْ لَمْ يَنَالُوا۟ خَيْرًا ۚ وَكَفَى ٱللَّهُ ٱلْمُؤْمِنِينَ ٱلْقِتَالَ ۚ وَكَانَ ٱللَّهُ قَوِيًّا عَزِيزًا ﴿٢٥﴾ [الأحزاب: ٩- ٢٥]

﴿*O ye who believe! Remember the grace of Allah, (bestowed) on you, when there come down on you hosts (to overwhelm you): but We sent against them a hurricane and forces that ye saw not: but Allah sees (clearly) all that ye do... And Allah turned back the unbelievers for (all) their fury: no advantage did they gain; and enough is Allah for the believers in*

their fight. And Allah is Full of Strength, Exalted in Might.

(Al-Ahzab: 9-25)

Al-Bukhari narrated on the authority of Sulaiman Ibn Surd who said, "When the clans were driven away, I heard the Prophet (peace and blessings of Allah be upon him) saying,

> *'From now onwards we will go to attack them (i.e., the polytheists) and they will not come to attack us, but we will go to them.'"*

At Al-Khandaq the following Muslims were martyred: Sa`d Ibn Mu`adh, Anas Ibn Aws, `Abdullah Ibn Sahl, At-Tufail Ibn Nu`man, Tha`labah Ibn Ghanamah and Ka`b Ibn Zaid (may Allah be pleased with them all).

The Battle of Banu Quraizah

غزوة بني قريظة

In the Glorious Qur'an, Allah, Most High, says,

﴿وَرَدَّ ٱللَّهُ ٱلَّذِينَ كَفَرُواْ بِغَيۡظِهِمۡ لَمۡ يَنَالُواْ خَيۡرٗاۚ وَكَفَى ٱللَّهُ ٱلۡمُؤۡمِنِينَ ٱلۡقِتَالَۚ وَكَانَ ٱللَّهُ قَوِيًّا عَزِيزٗا ﴿٢٥﴾ وَأَنزَلَ ٱلَّذِينَ ظَٰهَرُوهُم مِّنۡ أَهۡلِ ٱلۡكِتَٰبِ مِن صَيَاصِيهِمۡ وَقَذَفَ فِي قُلُوبِهِمُ ٱلرُّعۡبَ فَرِيقٗا تَقۡتُلُونَ وَتَأۡسِرُونَ فَرِيقٗا ﴿٢٦﴾ وَأَوۡرَثَكُمۡ أَرۡضَهُمۡ وَدِيَٰرَهُمۡ وَأَمۡوَٰلَهُمۡ وَأَرۡضٗا لَّمۡ تَطَـُٔوهَاۚ وَكَانَ ٱللَّهُ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٗا ﴿٢٧﴾﴾ [الأحزاب: ٢٥- ٢٧]

﴿*And Allah turned back the unbelievers for (all) their fury: no advantage did they gain; and enough is Allah for the believers in their fight. And Allah is Full of Strength, Exalted in Might. And those of the people of the Book who aided them – Allah did take them down from their strongholds and cast terror into their hearts, (so that) some ye slew, and some ye made captives. And He made you heirs of their lands, their houses, and their goods, and of a land which ye had not frequented (before). And Allah has Power over all things.*﴾

(Al-Ahzab: 25-27)

In *Sahih* Al-Bukhari, we read the following narrations regarding the battle of Quraizah:

`Aishah (may Allah be pleased with her) reported that when the Prophet (peace and blessings of Allah be upon him) returned from Al-Khandaq and laid down his arms and took a bath, Gabriel came and said (to the Prophet), "You have laid down your arms? By Allah, we angels have not laid them down yet. So set out for them." The Prophet (peace and blessings of Allah be upon him) said, "Where to go?" Gabriel said, "Towards this side," pointing towards Banu Quraizah. So the Prophet (peace and blessings of Allah be upon him) went out towards them."

Anas (may Allah be pleased with him) said, "As if I am just now looking at the dust rising in the street of Banu Ghanm (in Madinah) because of the marching of Gabriel's regiment when Allah's Messenger (peace and blessings of Allah be upon him) set out to Banu Quraizah (to attack them)."

Likewise, Ibn `Umar (may Allah be pleased with him) reported that on the day of Al-Ahzab (i.e., clans) the Prophet (peace and blessings of Allah be upon him) said,

> *"None of you (Muslims) should offer the `Asr Prayer but at Banu Quraizah's place."*

The *'Asr* Prayer became due for some of them on the way. Some of those said, "We will not offer it until we reach it, the place of Banu Quraizah," while some others said, "No, we will pray at this spot, for the Prophet (peace and blessings of Allah be upon him) did not mean that for us." Later on, it was mentioned to the Prophet (peace and blessings of Allah be upon him) and he did not berate any of the two groups.

The Messenger of Allah (peace and blessings of Allah be upon him) besieged them for twenty-five nights until they were sore pressed and Allah cast terror into their hearts. Consequently, they submitted to the Messenger's judgment. The tribe of Al-Aws leapt up and said, "O Messenger of Allah, they are our allies, not allies of Al-Khazrj, and you know how you recently treated the allies of our brethren (i.e., his pardon about Banu Qanuqa`)." Then the Messenger of Allah (peace and blessings of Allah be upon him) said,

> *"O will you be satisfied, O Aws, if one of your own tribe pronounces judgment on them?"*

When they agreed he said that Sa`d Ibn Mu`adh was that man.

Al-Bukhari narrated on the authority of Abu Sa`id Al-Khudari (may Allah be pleased with him) who said that the people of (Banu) Quraizah agreed to accept the verdict of Sa`d Ibn Mu`adh. So the

Prophet (peace and blessings of Allah be upon him) sent for Sa`d, and the latter came (riding) a donkey and when he approached the Mosque, the Prophet (peace and blessings of Allah be upon him) said to the *Ansar*,

> *"Get up for your chief or for the best among you."*

Then the Prophet (peace and blessings of Allah be upon him) said (to Sa`d),

> *"These (i.e., Banu Quraizah) have agreed to accept your verdict."*

Sa`d said, "Kill their (men) warriors and take their offspring as captives!" On that the Prophet (peace and blessings of Allah be upon him) said,

> *"You have judged according to Allah's Judgment," or said, "according to the King's judgment."*

Moreover, `Aishah (may Allah be pleased with her) said, "Sa`d was wounded on the day of Khandaq when a man from Quraish, called Hibban Ibn Al-`Araqah hit him (with an arrow). The man was Hibban Ibn Qais from (the tribe of) Bani Mais Ibn `Amir Ibn Lu'ai who shot an arrow at Sa`d's main artery of the arm. The Prophet (peace and blessings of Allah be upon him) pitched a tent (for Sa`d) in the Mosque so that he might be near to the Prophet (peace and blessings of Allah be upon him) to visit. When the Prophet (peace and blessings of

Allah be upon him) returned from the (battle) of Al-Khandaq and laid down his arms and took a bath Gabriel came to him while he (i.e., Gabriel) was shaking the dust off his head, and said, 'You have laid down the arms? By Allah, I have not laid them down. Go out to them (to attack them).' The Prophet (peace and blessings of Allah be upon him) said, 'Where?' Gabriel pointed towards Banu Quraizah. So Allah's Messenger (peace and blessings of Allah be upon him) went to them (i.e., besieged them). They then surrendered to the Prophet's judgment but he directed them to Sa`d to give his verdict concerning them. Sa`d said, 'I give my judgment that their warriors should be killed, their women and children should be taken as captives, and their properties distributed.'"

Hisham said, 'My father informed me that `Aishah said, 'Sa`d said, 'O Allah! You know that there is nothing more beloved to me than to fight in Your Cause against those who disbelieved Your Messenger and turned him out (of Makkah). O Allah! I think you have put to an end the fight between us and them (i.e., Quraish infidels). And if there still remains any fight with the Quraish (infidels), then keep me alive until I fight against them for Your Sake. But if you have brought the war to an end, then let this wound burst and cause my death thereby.' So blood gushed from the wound. There was a tent in the Mosque belonging to Banu Ghifar who were surprised by the blood flowing

towards them. They said, 'O people of the tent! What is this thing which is coming to us from your side? Behold! Blood was flowing profusely out of Sa`d's wound.' Sa`d then died because of that."

The Battle of Al-Muraisi`

غزوة بني المصطلق (المريسيع)

According to Al-Bukhari, this battle is also called the battle of Banu Al-Mustaliq. It took place, according to Ibn Ishaq, in the 6th year of Hijra. Musa Ibn `Uqbah, however, said, "It was in the 4th year of Hijra. Az-Zuhari said, "The story of the forged statement against `Aishah (may Allah be pleased with her) was during the battle of Al-Muraisi`."

According to Ibn Ishaq, the Messenger of Allah (peace and blessings of Allah be upon him) received news that Banu Al-Mustaliq were gathering together against him. Their leader was Al-Harith Ibn Abu Dirar, the father of Juwairiyah, whom the Prophet (peace and blessings of Allah be upon him) married afterwards. On hearing about them, the Messenger of Allah (peace and blessings of Allah be upon him) went out and met them at a watering place of theirs called Al-Muraisi` in the direction of Qudayd towards the shore. There was a fight and Allah put Banu Al-Mustahiq to flight and killed some of them and gave the Messenger their wives, children, and property as booty.

Al-Bukhari narrated that `Abdullah Ibn `Awn said, "I wrote a letter to Nafi` and Nafi` wrote in reply to my letter that the Prophet (peace and blessings of Allah be upon him) had suddenly

attacked Banu Al-Mustaliq without warning while they were heedless and their cattle were being watered at the places of water. Their fighting men were killed and their women and children were taken as captives; the Prophet (peace and blessings of Allah be upon him) got Juwairiyah on that day. Nafi` said that Ibn `Umar had told him the above narration and that Ibn `Umar was in that army."

Al-Bukhari also narrated that Ibn Muhairiz said, "I entered the Mosque and saw Abu Sa`id Al-Khudri and sat beside him and asked him about Al-`Azl (i.e., coitus interruption). Abu Sa`id said, 'We went out with Allah's Messenger (peace and blessings of Allah be upon him) for the *Ghazwah* of Banu Al-Mustaliq and we received captives from among the Arab captives and we desired women and celibacy became hard on us and we loved to do coitus interruption. So when we intended to do coitus interruption, we said, 'How can we do coitus interruption before asking Allah's Messenger (peace and blessings of Allah be upon him) who is present among us?' We asked (him) about it and he said,

> *'It is better for you not to do so, for if any soul (until the Day of Resurrection) is predestined to exist, it will exist.'"*

On the day of Banu Al-Mustaliq, a Muslim of Banu Kalb Ibn `Awf Ibn `Amir Ibn Layth Ibn Bakr was killed by a man of the *Ansar* of the family of

`Ubadah Ibn As-Samit who thought he was an enemy and killed him in error.

Due to their hostility to Islam and Muhammad (peace and blessings of Allah be upon him), the hypocrites tried to divide the Muslims and ruin their unity. However, the Messenger of Allah (peace and blessings of Allah be upon him) was keen enough to deal with their devices wisely.

The Story of *Ifk*

'Ifk' is an Arabic word that means 'lying'. Here, it refers the forged statement against `Aishah, (may Allah be pleased with her) which the hypocrite said.

In his *Sahih*, al-Bukhari narrated the whole story of *Ifk* on the authority of `Aishah (may Allah be pleased with her) who said, "Whenever Allah's Messenger (peace and blessings of Allah be upon him) intended to go on a journey, he used to draw lots amongst his wives, and Allah's Messenger (peace and blessings of Allah be upon him) used to take with him the one on whom lot fell. He drew lots amongst us during one of the *Ghazwat*, which he fought. The lot fell on me and so I proceeded with Allah's Messenger (peace and blessings of Allah be upon him) after Allah's order of *Hijab* (veiling the women) had been revealed. I was carried (on the back of a camel) in my *howdah* and carried down while still in it (when we came to a halt). So we went on until Allah's Messenger (peace and

blessings of Allah be upon him) had finished from that *Ghazwah* of his and returned.

When we approached the city of Madinah, he announced at night that it was time for departure. So when they announced the news of departure, I got up and went away from the army camps, and after finishing from the call of nature, I came back to my riding animal. I touched my chest to find that my necklace, which was made of Zifar beads (i.e., Yemenite beads partly black and partly white) was missing. So I returned to look for my necklace and my search for it detained me. (In the meanwhile) the people who used to carry me on my camel, came and took my *howdah* and put it on the back of my camel on which I used to ride, as they considered that I was in it. In those days women were light in weight for they did not get fat, and flesh did not cover their bodies in abundance as they used to eat only a little food. Those people therefore, disregarded the lightness of the *howdah* while lifting and carrying it; and at that time I was still a young girl. They made the camel rise and all of them left (along with it). I found my necklace after the army had gone.

Then I came to their camping place to find no call maker of them, nor one who would respond to the call. So I intended to go to the place where I used to stay, thinking that they would miss me and come back to me (in my search). While I was sitting in my resting-place, I was overwhelmed by sleep and

slept. Safwan Ibn Al-Mu`attal As-Sulami Adh-Dhakwani was behind the army. When he reached my place in the morning, he saw the figure of a sleeping person and he recognized me on seeing me as he had seen me before the order of compulsory eiling (was prescribed). So I woke up when he recited *Istirja`* (i.e., "Inna lillahi wa inna llaihi raji'un") as soon as he recognized me. I veiled my face with my head cover at once, and by Allah, we did not speak a single word, and I did not hear him saying any word besides his *Istirja`*. He dismounted from his camel and made it kneel down, putting his leg on its front legs and then I got up and rode on it. Then he set out leading the camel that was carrying me until we overtook the army in the extreme heat of midday while they were at a halt (taking a rest). (Because of the event) some people brought destruction upon themselves and the one who spread the *Ifk* (i.e., slander) more, was `Abdullah Ibn Ubai Ibn Salul."

(`Urwah said, "The people propagated the slander and talked about it in his (i.e., `Abdullah's) presence and he confirmed it and listened to it and asked about it to let it prevail." `Urwah also added, "None was mentioned as members of the slanderous group besides (`Abdullah) except Hassan Ibn Thabit and Mistah Ibn Uthatha and Hamnah bint Jahsh along with others about whom I have no knowledge, but they were a group as Allah said. It is said that

the one who carried most of the slander was `Abdullah Ibn Ubai Ibn Salul." `Urwah added, "`Aishah disliked to have Hassan abused in her presence and she used to say, 'It was he who said: My father and his (i.e., my father's) father and my honor are all for the protection of Muhammad's honor from you.")

`Aishah continued, saying, "After we returned to Madinah, I became ill for a month. The people were propagating the forged statements of the slanderers while I was unaware of anything of all that, but I felt that in my present ailment, I was not receiving the same kindness from Allah's Messenger (peace and blessings of Allah be upon him) as I used to receive when I got sick. (But now) Allah's Messenger (peace and blessings of Allah be upon him) would only come, greet me and say, 'How is that (lady)?' and leave. That roused my doubts, but I did not discover the evil (i.e., slander) until I went out after my convalescence, I went out with Umm Mistah to Al-Manasi' where we used to answer the call of nature and we used not to go out (to answer the call of nature) except at night, and that was before we had latrines near our houses. And this habit of our concerning evacuating the bowels, was similar to the habits of the old Arabs living in the deserts, for it would be troublesome for us to take latrines near our houses. So I and Umm Mistah who was the daughter of Abu Ruhm Ibn Al-Muttalib Ibn `Abd Manaf, whose mother was the daughter of

Sakhr Ibn `Amir and the aunt of Abu Bakr As-Siddiq and whose son was Mistah Ibn Uthatha Ibn `Abbas Ibn Al-Muttalib, went out. I and Umm Mistah returned to my house after we finished answering the call of nature. Umm Mistah stumbled by getting her foot entangled in her covering sheet and on that she said, 'Let Mistah be ruined!' I said, 'What a hard word you have said. Do you abuse a man who took part in the battle of Badr?' On that she said, 'O you Hantah! Didn't you hear what he (i.e., Mistah) said?' I said, 'What did he say?'

Then she told me the slander of the people of *Ifk*. So my ailment was aggravated, and when I reached my home, Allah's Messenger (peace and blessings of Allah be upon him) came to me, and after greeting me, said, 'How is that (lady)?' I said, 'Will you allow me to go to my parents?' As I wanted to be sure about the news through them. Allah's Messenger (peace and blessings of Allah be upon him) allowed me (and I went to my parents) and asked my mother, 'O mother! What are the people talking about?' She said, 'O my daughter! Don't worry, for scarcely is there a charming woman who is loved by her husband and whose husband has other wives besides herself that they (i.e., women) would find faults with her.' I said, '*Subhan-Allah* (Glory be to Allah). Are the people really talking in this way?' I kept on weeping that night until dawn I could neither stop weeping nor sleep; then in the

morning again, I kept on weeping. When the Divine Inspiration was delayed. Allah's Messenger (peace and blessings of Allah be upon him) called `Ali Ibn Abi Talib and Usamah Ibn Zaid to ask and consult them about divorcing me. Usamah Ibn Zaid said what he knew of my innocence, and the respect he preserved in himself for me. Usamah said, '(O Allah's Messenger!) She is your wife and we do not know anything except good about her.' `Ali Ibn Abi Talib said, 'O Allah's Messenger! Allah does not put you in difficulty and there are plenty of women other than she, yet, ask the maid-servant who will tell you the truth.' On that Allah's Messenger (peace and blessings of Allah be upon him) called Barira (i.e., the maid-servant) and said,

> *'O Barira! Did you ever see anything which aroused your suspicion?'*

Barira said to him, 'By Him Who has sent you with the Truth! I have never seen anything in her (i.e., `Aishah) which I would conceal, except that she is a young girl who sleeps leaving the dough of her family exposed so that the domestic goats come and eat it.'

So, on that day, Allah's Messenger (peace and blessings of Allah be upon him) got up on the pulpit and complained about `Abdullah Ibn Ubai before his Companions, saying,

'O you Muslims! Who will relieve me from that man who has hurt me with his evil statement about my family? By Allah, I know nothing except good about my family and they have blamed a man about whom I know nothing except good and he used never to enter my home except with me.'

Sa`d Ibn Mu`adh, the brother of Banu `Abd Al-Ashhal, got up and said, 'O Allah's Messenger! I will relieve you from him; if he is from the tribe of Al-Aws, then I will chop his head off, and if he is from our brothers, i.e., Al-Khazraj, then order us, and we will fulfill your order.'

On that, a man from Al-Khazraj got up; Umm Hassan, his cousin, was from his branch tribe, and he was Sa`d Ibn `Ubadah, chief of Al-Khazraj. Before this incident, he was a pious man, but his love for his tribe led him into saying to Sa`d (Ibn Mu`adh), 'By Allah, you have told a lie; you shall not and cannot kill him. If he belonged to your people, you would not wish him to be killed.'

On that, Usaid Ibn Hudair who was the cousin of Sa`d (Ibn Mu`adh) got up and said to Sa`d Ibn `Ubadah, 'By Allah! You are a liar! We will surely kill him, and you are a hypocrite arguing on the behalf of hypocrites.' On this, the two tribes of Al-Aws and Al-Khazraj got so much excited that they were about to fight while Allah's Messenger (peace and blessings of Allah be upon him) was standing on

the pulpit. Allah's Messenger (peace and blessings of Allah be upon him) kept on calming them until they became silent and so did he. All that day I kept on weeping with my tears never ceasing, and I could never sleep.

In the morning, my parents were with me and I wept for two nights and a day with my tears never ceasing and I could never sleep until I thought that my liver would burst from weeping. So, while my parents were sitting with me and I was weeping, an *Ansari* woman asked me to grant her admittance. I allowed her to come in, and when she came in, she sat down and started weeping with me. While we were in this state, Allah's Messenger (peace and blessings of Allah be upon him) came, greeted us and sat down. He had never sat with me since that day of the slander. A month had elapsed and no Divine Inspiration came to him regarding my case. Allah's Messenger (peace and blessings of Allah be upon him) then recited *Tashah-hud* and then said,

> *'... O `Aishah! I have been informed so-and-so about you; if you are innocent, then soon Allah will reveal your innocence, and if you have committed a sin, then repent to Allah and ask Him for forgiveness for when a slave confesses his sins and asks Allah for forgiveness, Allah accepts his repentance.'*

When Allah's Messenger (peace and blessings of Allah be upon him) finished his speech, my tears ceased flowing completely that I no longer felt a single drop of tear flowing. I said to my father, 'Reply to Allah's Messenger (peace and blessings of Allah be upon him) on my behalf concerning what he has said.' My father said, 'By Allah, I do not know what to say to Allah's Messenger (peace and blessings of Allah be upon him).' Then I said to my mother, 'Reply to Allah's Messenger (peace and blessings of Allah be upon him) on my behalf concerning what he has said.' She said, 'By Allah, I do not know what to say to Allah's Messenger.'

In spite of the fact that I was a young girl and had a little knowledge of Qur'an, I said, 'By Allah, no doubt I know that you heard this (slanderous) speech so that it has been planted in your hearts (i.e., minds) and you have taken it as a truth. Now if I tell you that I am innocent, you will not believe me, and if I confess to you about it, and Allah knows that I am innocent, you will surely believe me. By Allah, I find no similitude for me and you except that of Joseph's father when he said, '(For me) patience is the most fitting against that which you assert; it is Allah (Alone) Whose Help can be sought.' Then I turned to the other side and lay on my bed; and Allah knew then that I was innocent and hoped that Allah would reveal my innocence. But, by Allah, I never thought that Allah would reveal,

about my case, Divine Inspiration, that would be recited (forever) as I considered myself too unworthy to be talked of by Allah with something of my concern, but I hoped that Allah's Messenger (peace and blessings of Allah be upon him) might have a dream in which Allah would prove my innocence. But, by Allah, before Allah's Messenger (peace and blessings of Allah be upon him) left his seat and before any of the household left, the Divine Inspiration came to Allah's Messenger (peace and blessings of Allah be upon him).

So, there overtook him the same hard condition, which used to overtake him, (when he used to be inspired Divinely). The sweat was dropping from his body like pearls though it was a wintry day and that was because of the weighty statement, which was being revealed to him. When that state of Allah's Messenger (peace and blessings of Allah be upon him) was over, he got up smiling, and the first word he said was,

> *'O `Aishah! Allah has declared your innocence!'*

Then my Mother said to me, 'Get up and go to him (i.e., Allah's Messenger).' I replied, 'By Allah, I will not go to him, and I praise none but Allah. So Allah revealed the (following) ten verses:

﴿إِنَّ ٱلَّذِينَ جَآءُو بِٱلْإِفْكِ عُصْبَةٌ مِّنكُمْ ۚ لَا تَحْسَبُوهُ شَرًّا لَّكُم ۖ بَلْ
هُوَ خَيْرٌ لَّكُمْ ۚ لِكُلِّ ٱمْرِئٍ مِّنْهُم مَّا ٱكْتَسَبَ مِنَ ٱلْإِثْمِ ۚ وَٱلَّذِى
تَوَلَّىٰ كِبْرَهُۥ مِنْهُمْ لَهُۥ عَذَابٌ عَظِيمٌ ﴿١١﴾ لَّوْلَآ إِذْ سَمِعْتُمُوهُ ظَنَّ
ٱلْمُؤْمِنُونَ وَٱلْمُؤْمِنَٰتُ بِأَنفُسِهِمْ خَيْرًا وَقَالُوا۟ هَٰذَآ إِفْكٌ مُّبِينٌ
﴿١٢﴾ لَّوْلَا جَآءُو عَلَيْهِ بِأَرْبَعَةِ شُهَدَآءَ ۚ فَإِذْ لَمْ يَأْتُوا۟ بِٱلشُّهَدَآءِ
فَأُو۟لَٰٓئِكَ عِندَ ٱللَّهِ هُمُ ٱلْكَٰذِبُونَ ﴿١٣﴾ وَلَوْلَا فَضْلُ ٱللَّهِ عَلَيْكُمْ
وَرَحْمَتُهُۥ فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ لَمَسَّكُمْ فِى مَآ أَفَضْتُمْ فِيهِ عَذَابٌ عَظِيمٌ
﴿١٤﴾ إِذْ تَلَقَّوْنَهُۥ بِأَلْسِنَتِكُمْ وَتَقُولُونَ بِأَفْوَاهِكُم مَّا لَيْسَ لَكُم بِهِۦ
عِلْمٌ وَتَحْسَبُونَهُۥ هَيِّنًا وَهُوَ عِندَ ٱللَّهِ عَظِيمٌ ﴿١٥﴾ وَلَوْلَآ إِذْ
سَمِعْتُمُوهُ قُلْتُم مَّا يَكُونُ لَنَآ أَن نَّتَكَلَّمَ بِهَٰذَا سُبْحَٰنَكَ هَٰذَا بُهْتَٰنٌ
عَظِيمٌ ﴿١٦﴾ يَعِظُكُمُ ٱللَّهُ أَن تَعُودُوا۟ لِمِثْلِهِۦٓ أَبَدًا إِن كُنتُم
مُّؤْمِنِينَ ﴿١٧﴾ وَيُبَيِّنُ ٱللَّهُ لَكُمُ ٱلْءَايَٰتِ ۚ وَٱللَّهُ عَلِيمٌ حَكِيمٌ
﴿١٨﴾ إِنَّ ٱلَّذِينَ يُحِبُّونَ أَن تَشِيعَ ٱلْفَٰحِشَةُ فِى ٱلَّذِينَ ءَامَنُوا۟
لَهُمْ عَذَابٌ أَلِيمٌ فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ ۚ وَٱللَّهُ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ
﴿١٩﴾ وَلَوْلَا فَضْلُ ٱللَّهِ عَلَيْكُمْ وَرَحْمَتُهُۥ وَأَنَّ ٱللَّهَ رَءُوفٌ
رَّحِيمٌ ﴿٢٠﴾﴾ [النور: ١١- ٢٠]

﴾Those who brought forward the lie are a body among yourselves...﴿

(An-Nur: 11-20)

Allah revealed those Quranic verses to declare my innocence. Abu Bakr As-Siddiq who used to disburse money for Mistah Ibn Uthatha because of his relationship to him and his poverty, said, 'By

Allah, I will never give to Mistah Ibn Uthatha anything after what he has said about `Aishah.' Then Allah revealed,

﴿وَلَا يَأْتَلِ أُوْلُوا۟ ٱلْفَضْلِ مِنكُمْ وَٱلسَّعَةِ أَن يُؤْتُوٓا۟ أُو۟لِى ٱلْقُرْبَىٰ وَٱلْمَسَٰكِينَ وَٱلْمُهَٰجِرِينَ فِى سَبِيلِ ٱللَّهِ ۖ وَلْيَعْفُوا۟ وَلْيَصْفَحُوٓا۟ ۗ أَلَا تُحِبُّونَ أَن يَغْفِرَ ٱللَّهُ لَكُمْ ۗ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴿٢٢﴾﴾[النور: ٢٢]

﴾*And let not those among you who are endowed with grace and amplitude of means resolve against helping their kinsmen, those in want, and those who have left their homes in Allah's cause, let them forgive and overlook, do you not love that Allah should forgive you? And Allah is oft-Forgiving, Most Merciful.*﴿

(An-Nur: 22)

Abu Bakr As-Siddiq said, 'Yes, by Allah, I would like that Allah forgive me,' and went on giving Mistah the money he used to give him before. He also added, 'By Allah, I will never deprive him of it at all.'"

`Aishah further said, "Allah's Messenger (peace and blessings of Allah be upon him) also asked Zainab bint Jahsh (i.e., his wife) about my case. He said to Zainab, 'What do you know and what did you see?' She replied, 'O Allah's Messenger! I refrain from claiming falsely that I have heard or seen

anything. By Allah, I know nothing . except good (about `Aishah).' From amongst the wives of the Prophet Zainab was my peer (in beauty and in the love she received from the Prophet) but Allah saved her from that evil because of her piety. Her sister Hamnah, started struggling on her behalf and she was destroyed along with those who were destroyed. The man who was blamed said, *'Subhan-Allah*! By Him in Whose Hand my soul is, I have never uncovered the cover (i.e., veil) of any female.' Later on, the man was martyred in Allah's Cause."

The Battle of Khaibar

غزوة خيبر

According to `Abdur-Ruhman Ibn Laylah, the following Qur'anic verse,

﴿لَقَدْ رَضِيَ ٱللَّهُ عَنِ ٱلْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ ٱلشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنزَلَ ٱلسَّكِينَةَ عَلَيْهِمْ وَأَثَٰبَهُمْ فَتْحًا قَرِيبًا ﴿١٨﴾﴾ [الفتح :١٨]

﴿*And He rewarded them with a speedy victory,*﴾

(Al-Fath: 18)

refers to Khaibar. Some scholars of *Siyrah* say that the battle of Khaibar took place in the 6th year of Hijra but according to the majority of scholars it took place in the 7th year of Hijra.

Ibn Ishaq said when the Messenger of Allah (peace and blessings of Allah be upon him) marched from Madinah to Khaibar he went by way of Isr, and a mosque was built for him there; then by way of Al-Sahbih. Then he went forward with the army until he hatted in a valley called Al-Raji`, halting between the men of Khaibar and Ghatafan so as to prevent the latter reinforcing Khaibar, for they were on their side against the Messenger of Allah (peace and blessings of Allah be upon him). When Ghatafan

heard about the Messenger's attack on Khaibar they gathered together and marched out to help the Jews against him; but after a day's journey, hearing a rumor about their property and families, they thought that they had been attacked during their absence, so they went back on their tracks and left the way to Khaibar open to the Messenger of Allah (peace and blessings of Allah be upon him).

In his *Sahih*, Al-Bukhari narrated the following narrations that shed light on the battle of Khaibar:

Suwaid Ibn An-Nu`man narrated, "I went out in the company of the Prophet (peace and blessings of Allah be upon him) in the year of Khaibar, and when we reached As-Sahba' which is the lower part of Khaibar, the Prophet offered the *`Asr* Prayer and then asked the people to collect the journey food. Nothing was brought but *Sawiq*, which the Prophet (peace and blessings of Allah be upon him) ordered to be moistened with water, and then he ate it and we also ate it. Then he got up to offer the *Maghrib* Prayer. He washed his mouth, and we too washed our mouths, and then he offered the Prayer without repeating his ablution."

Salama Ibn Al-Akwa` said, "We went out to Khaibar in the company of the Prophet (peace and blessings of Allah be upon him). While we were proceeding at night, a man from the group said to 'Amir, 'O 'Amir! Won't you let us hear your poetry?' 'Amir was a poet, so he got down and

started reciting for the people poetry that kept pace with the camels' footsteps, saying:

"O Allah! Without You we would not have been guided On the right path. Neither would we have given in charity, nor would we have prayed. So please forgive us, what we have committed (i.e., our defects); let all of us be sacrificed for Your Cause and send *Sakinah* (i.e., calmness) upon us to make our feet firm when we meet our enemy, and if they will call us towards an unjust thing, we will refuse. The infidels have made a hue and cry to ask others' help against us.'

The Prophet on that, asked, 'Who is that (camel) driver (reciting poetry)?' The people said, 'He is `Amir Ibn Al-Akwa`.' Then the Prophet said,

'May Allah bestow His Mercy on him.'

A man amongst the people said, 'O Allah's Prophet! Has (martyrdom) been granted to him? Would that you let us enjoy his company longer.' Then we reached and besieged Khaibar until we were afflicted with severe hunger. Then Allah helped the Muslims conquer it (i.e., Khaibar). In the evening of the day of the conquest of the city, the Muslims made huge fires. The Prophet (peace and blessings of Allah be upon him) said, 'What are these fires? For cooking what, are you making the fire?' The people replied, '(For cooking) meat.' He asked, 'What kind of meat?' They (i.e., people) said,

'The meat of donkeys.' The Prophet (peace and blessings of Allah be upon him) said,

> *'Throw away the meat and break the pots!'*

Some man said, 'O Allah's Messenger! Shall we throw away the meat and wash the pots instead?' He said,

> *'(Yes, you can do) that too.'*

So when the army files were arranged in rows (for the clash), 'Amir's sword was short and he aimed at the leg of a Jew to strike it, but the sharp blade of the sword returned to him and injured his own knee, and that caused him to die. When they returned from the battle, Allah's Messenger saw me (in a sad mood). He took my hand and said, 'What is bothering you?' I replied, 'Let my father and mother be sacrificed for you! The people say that the deeds of `Amir are lost.' The Prophet said,

> *'Whoever says this, is mistaken, for `Amir has got a double reward.'*

The Prophet raised two fingers and added,

> *'He (i.e., `Amir) was a persevering struggler in the Cause of Allah and there are few 'Arabs who achieved the like of (good deeds) 'Amir had done.'"*

Anas narrated that Allah's Messenger (peace and blessings of Allah be upon him) reached Khaibar at

night and it was his habit that whenever he reached the enemy at night, he did not attack them until it was morning. When it was morning, the Jews came out with their spades and baskets, and when they saw him (i.e., the Prophet, peace and blessings of Allah be upon him), they said, "Muhammad! By Allah, Muhammad and his army!" The Prophet (peace and blessings of Allah be upon him) said,

> *"Khaibar is destroyed, for whenever we approach a (hostile) nation (to fight), then evil will be the morning for those who have been warned."*

Anas Ibn Malik also said, "We reached Khaibar early in the morning and the inhabitants of Khaibar came out carrying their spades, and when they saw the Prophet (peace and blessings of Allah be upon him) they said, 'Muhammad! By Allah, Muhammad and his army!' The Prophet (peace and blessings of Allah be upon him) said,

> *'Allahu-Akbar! Khaibar is destroyed, for whenever we approach a (hostile) nation (to fight) then evil will be the morning for those who have been warned.'*

We then got the meat of donkeys (and intended to eat it), but an announcement was made by the announcer of the Prophet (peace and blessings of Allah be upon him), 'Allah and His Messenger

forbid you to eat the meat of donkeys as it is an impure thing.'"

Moreover, Anas (may Allah be pleased with him) reported that the Prophet (peace and blessings of Allah be upon him) offered the *Fajr* Prayer near Khaibar when it was still dark and then said,

> *"Allahu-Akbar (Allah is the Greatest)! Khaibar is destroyed, for whenever we approach a (hostile) nation (to fight), then evil will be the morning for those who have been warned."*

Then the inhabitants of Khaibar came out running on the roads. The Prophet (peace and blessings of Allah be upon him) had their warriors killed, their offspring and woman taken as captives. Safiyah was amongst the captives. She first came in the share of Dahya Alkalbi but later on she belonged to the Prophet (peace and blessings of Allah be upon him). The Prophet (peace and blessings of Allah be upon him) made her manumission as her *Mahr* (dowry).

Salama Ibn Al-Akwa` narrated, "`Ali remained behind the Prophet (peacc and blessings of Allah be upon him) during the *Ghazwah* of Khaibar as he was suffering from eye trouble. He then said, '(How can) I remain behind the Prophet (peace and blessings of Allah be upon him),' and followed him. So when he slept on the night of the conquest of Khaibar, the Prophet said,

> *'I will give the flag tomorrow, or tomorrow the flag will be taken by a man who is loved by Allah and His Messenger, and (Khaibar) will be conquered through him (with Allah's help).'*

While every one of us was hopeful to have the flag, it was said, 'Here is `Ali', and the Prophet (peace and blessings of Allah be upon him) gave him the flag and Khaibar was conquered through him (with Allah's Help)."

Sahl Ibn Sa`d said that on the day of Khaibar Allah's Messenger (peace and blessings of Allah be upon him) said,

> *"Tomorrow I will give this flag to a man through whose hands Allah will give us victory. He loves Allah and His Messenger, and he is loved by Allah and His Messenger."*

The people remained that night, wondering as to whom would be given it. In the morning, the people went to Allah's Messenger (peace and blessings of Allah be upon him) and everyone of them was hopeful to receive it (i.e., the flag). The Prophet (peace and blessings of Allah be upon him) said, "Where is `Ali Ibn Abi Talib?" It was said, "He is suffering from eye trouble O Allah's Messenger." He said, "Send for him." `Ali was brought and Allah's Messenger spat in his eye and invoked good

upon him. So `Ali was cured as if he never had any trouble. Then the Prophet (peace and blessings of Allah be upon him) gave him the flag. `Ali said "O Allah's Messenger! I will fight with them until they become like us." Allah's Messenger said,

> *"Proceed and do not hurry. When you enter their territory, call them to embrace Islam and inform them of Allah's Rights which they should observe, for by Allah, even if a single man is led on the right path (of Islam) by Allah through you, then that will be better for you than the red camels."*

Yazid Ibn Abi `Ubaid said I saw the trace of a wound in Salama's leg. I said to him, "O Abu Muslim! What is this wound?" He said, "This was inflicted on me on the day of Khaibar and the people said, 'Salama has been wounded.' Then I went to the Prophet (peace and blessings of Allah be upon him) and he puffed his saliva in it (i.e. the wound) thrice, and since then I have not had any pain in it until this hour."

Sahl (may Allah be pleased with him) said that during one of his *Ghazawat*, the Prophet (peace and blessings of Allah be upon him) encountered the pagans, and the two armies fought, and then each of them returned to their army camps. Amongst the (army of the) Muslims there was a man who would follow every pagan separated from the army and

strike him with his sword. It was said, "O Allah's Messenger! None has fought so satisfactorily as so-and-so (namely, that brave Muslim)." The Prophet (peace and blessings of Allah be upon him) said, "He is from the dwellers of the Hell-Fire." The people said, "Who amongst us will be of the dwellers of Paradise if this (man) is from the dwellers of the Hell-Fire?" Then a man from amongst the people said, "I will follow him and accompany him in his fast and slow movements." The (brave) man got wounded, and wanting to die at once, he put the handle of his sword on the ground and its tip in between his breasts, and then threw himself over it, committing suicide. Then the man (who had watched the deceased) returned to the Prophet (peace and blessings of Allah be upon him) and said, "I testify that you are Messenger of Allah." The Prophet (peace and blessings of Allah be upon him) said, "What is this?" The man told him the whole story. The Prophet (peace and blessings of Allah be upon him) said,

> *"A man may do what may seem to the people as the deeds of the dwellers of Paradise, but he is of the dwellers of the Hell-Fire and a man may do what may seem to the people as the deeds of the dwellers of the Hell-Fire, but he is from the dwellers of Paradise."*

Abu Hurairah (may Allah be pleased with him) reported that we witnessed (the battle of) Khaibar. Allah's Messenger (peace and blessings of Allah be upon him) said about one of those who were with him and who claimed to be a Muslim, "This (man) is from the dwellers of the Hell-Fire." When the battle started, that fellow fought so violently and bravely that he received plenty of wounds. Some of the people were about to doubt (the Prophet's statement), but the man, feeling the pain of his wounds, put his hand into his quiver and took out of it, some arrows with which he slaughtered himself (i.e., committed suicide). Then some men amongst the Muslims came hurriedly and said, "O Allah's Messenger! Allah has made your statement true so-and-so has committed suicide." The Prophet (peace and blessings of Allah be upon him) said,

> *"O so-and-so! Get up and make an announcement that none but a believer will enter Paradise and that Allah may support the religion with an unchaste (evil) wicked man."*

The Messenger of Allah (peace and blessings of Allah be upon him), as Ibn Ishaq narrated, seized the property piece by piece and conquered the forts one by one as he came to them. The first to fall was of Na'im; then Al-Qamus the fort of Banu Al-Huqayq. The Messenger took captives from them among whom was Safiyah, daughter of Huyayy Ibn Aktab

who had been the wife of Kinana Ibn Al-Rabi` Ibn Al-Huqayq, and two cousins of hers. The Messenger of Allah (peace and blessings of Allah be upon him) chose Safiyah for himself.

According to Ibn Ishaq, the tribe of Sahm of Aslam came to the Messenger and complained that they had fought and got nothing and found nothing with the Messenger of Allah (peace and blessings of Allah be upon him) which he could give them. He said,

> *"O God, you know their condition and that they have no strength, and I have nothing to give them, so conquer for them the wealthiest of the enemy's forts with the richest food."*

The following day, Allah conquered the fort of Al-Sa`b Ibn Mu`adh which contained the richest food in Khaibar.

When the Messenger of Allah (peace and blessings of Allah be upon him) had conquered some of their forts and got possession of some of their property he came to their two forts Al-Watih and Al-Sulaim, the last to be taken, and the Messenger of Allah (peace and blessings of Allah be upon him) besieged them for some ten nights.

The Prophet Marries Safiyah bint Huyayy

Anas (may Allah be pleased with him) reported that the Prophet (peace and blessings of Allah be upon him) offered the *Fajr* Prayer near Khaibar when it was still dark and then said,

> *"Allahu-Akbar (Allah is the Greatest)! Khaibar is destroyed, for whenever we approach a (hostile) nation (to fight), then evil will be the morning for those who have been warned."*

Then the inhabitants of Khaibar came out running on the roads. The Prophet (peace and blessings of Allah be upon him) had their warriors killed, their offspring and woman taken as captives. Safiyah was amongst the captives. She first came in the share of Dahya Alkalbi but later on she belonged to the Prophet (peace and blessings of Allah be upon him). The Prophet (peace and blessings of Allah be upon him) made her manumission as her *Mahr*.

Anas Ibn Malik also said, "We arrived at Khaibar, and when Allah helped His Messenger to open the fort, the beauty of Safiyah bint Huyayy Ibn Akhtab whose husband had been killed while she was a bride, was mentioned to Allah's Messenger (peace and blessings of Allah be upon him). The Prophet (peace and blessings of Allah be upon him) selected her for himself, and set out with her, and when we reached a place called Sidd-as-Sahba',

Safiyah became clean from her menses then Allah's Messenger (peace and blessings of Allah be upon him) married her. *Hais* (i.e., an 'Arabian dish) was prepared on a small leather mat. Then the Prophet (peace and blessings of Allah be upon him) said to me, 'I invite the people around you.' So that was the marriage banquet of the Prophet (peace and blessings of Allah be upon him) and Safiyah. Then we proceeded towards Madinah, and I saw the Prophet (peace and blessings of Allah be upon him), making for her a kind of cushion with his cloak behind him (on his camel). He then sat beside his camel and put his knee for Safiyah to put her foot on, in order to ride (on the camel)."

Anas Ibn Malik said, "The Prophet (peace and blessings of Allah be upon him) stayed with Safiyah bint Huyayy for three days on the way of Khaibar where he consummated his marriage with her. Safiyah was amongst those who were ordered to use a veil."

In another narration, Anas said that the Prophet (peace and blessings of Allah be upon him) stayed for three rights between Khaibar and Madinah and was married to Safiyah. I invited the Muslim to his marriage banquet and there was neither meat nor bread in that banquet but the Prophet (peace and blessings of Allah be upon him) ordered Bilal to spread the leather mats on which dates, dried yogurt and butter were put. The Muslims said amongst

themselves, "Will she (i.e., Safiyah) be one of the mothers of the believers, i.e., one of the wives of the Prophet (peace and blessings of Allah be upon him), or just (a lady captive) of what his right-hand possesses." Some of them said, "If the Prophet (peace and blessings of Allah be upon him) makes her observe the veil, then she will be one of the mothers of the believers (i.e., one of the Prophet's wives), and if he does not make her observe the veil, then she will be his lady slave." So when he departed, he made a place for her behind him (on his mount) and made her observe the veil."

The Conquest of Khaibar's Forts

According to Ibn Ishaq, the Messenger of Allah (peace and blessings of Allah be upon him) besieged the people of Khaibar in their two forts Al-Watih and Al-Sulaim until they could hold out no longer they asked him to let them go, and spare their lives, and he did so. Now, the Messenger of Allah (peace and blessings of Allah be upon him) had taken possession of all their property - Al-Shaqq, Nata, and Ak-Katibah and all their forts - except what appertained to these two.

When the people of Fadak heard of what had happened, they sent to the Messenger asking him to let them go and spare their lives and they would leave him their property, and he did so. The one who acted as intermediary was Muhqyisa Ibn Mas`ud, brother of Banu Harithah. When the people

of Khaibar surrounded on these conditions they asked the Messenger of Allah (peace and blessings of Allah be upon him) to employ them on the property with half share in the produce, saying, "We know more about it than you and we are better farmers."

The Messenger of Allah (peace and blessings of Allah be upon him) agreed to this arrangement on the condition that:

> *"If we wish to expel you we will expel you."*

He made a similar arrangement with the men of Fadak.

The Division of the Booty

In his *Sahih*, Al-Bukhari reported the following narrations that explain how the Prophet (peace and blessings of Allah be upon him) divided the booty in Khaibar:

Jubair Ibn Mut`im said that `Uthman Ibn `Affan and I went to the Prophet (peace and blessings of Allah be upon him) and said, "You had given Banu Al-Muttalib from the fifth of Khaibar's booty and left us in spite of the fact that we and Banu Al-Muttalib are similarly related to you." The Prophet (peace and blessings of Allah be upon him) said,

> *"Banu Hashim and Banu Al-Muttalib only are one and the same."*

So the Prophet (peace and blessings of Allah be upon him) did not give anything to Banu `Abd Shams and Banu Nawfal.

Ibn `Umar (may Allah be pleased with him) said that on the day of Khaibar, Allah's Messenger (peace and blessings of Allah be upon him) divided (the war booty of Khaibar) with the ratio of two shares for the horse and one-share for the foot soldier.

Nafi` explained this, saying, "If a man had a horse, he was given three shares and if he had no horse, then he was given one share."

`Umar Ibn Al-Khattab (may Allah be pleased with him) said, "By Him in Whose Hand my soul is, were I not afraid that the other Muslims might be left in poverty, I would divide (the land of) whatever village I may conquer (among the fighters), as the Prophet (peace and blessings of Allah be upon him) divided the land of Khaibar. But I prefer to leave it as a (source of) a common treasury for them to distribute its revenue amongst themselves."

Abu Sa`id Al-Khudri and Abu Hurairah (may Allah be pleased with them) narrated that Allah's Messenger appointed a man as the ruler of Khaibar who later brought some *Janib* (i.e., dates of good quality) to the Prophet. On that, Allah's Messenger (peace and blessings of Allah be upon him) said (to him), "Are all the dates of Khaibar like this?" He said, "No, by Allah, O Allah's Messenger! But we

take one *Sa`* of these (dates of good quality) for two or three *Sa`s* of other dates (of inferior quality)." On that, Allah's Messenger said,

> *"Do not do so, but first sell the inferior quality dates for money and then with that money, buy Janib."*

Abu Sa`id and Abu Hurairah said, "The Prophet (peace and blessings of Allah be upon him) madc the brother of Banu `Adi from the *Ansar* as the ruler of Khaibar."

The Coming of Ja`far Ibn Abi Talib and Some Men from Yemen to Khaibar

Al-Bukhari reported on the authority of Abu Musa (may Allah be pleased with him) that the later said, "The news of the migration of the Prophet (peace and blessings of Allah be upon him) - from Makkah to Medinah - reached us while we were in Yemen. So we set out as emigrants towards him. We were (three) I am and my two brothers. I was the youngest of them, and one of the two was Abu Burda, and the other, Abu Ruhm, and our total number was either 53 or 52 men from my people. We got on a boat and our boat took us to Negus in Ethiopia. There we met Ja`far Ibn Abi Talib and stayed with him. Then we all came (to Madinah) and met the Prophet (peace and blessings of Allah be upon him) at the time of the conquest of Khaibar.

Some of the people used to say to us, namely the people of the ship, 'We have migrated before you.'

Asma' bint `Umais, who was one of those who had come with us, came as a visitor to Hafsah, the wife the Prophet (peace and blessings of Allah be upon him). She had migrated along with those other Muslims who migrated to Negus. `Umar came to Hafsah while Asma' bint `Umais was with her. `Umar, on seeing Asma', said, 'Who is this?' She said, 'Asma' bint `Umais.' `Umar said, 'Is she the Ethiopian? Is she the sea-faring lady?' Asma' replied, 'Yes.' `Umar said, 'We have migrated before you (people of the boat), so we have got more right than you over Allah's Messenger.' On that Asma' became angry and said, 'No, by Allah, while you were with Allah's Messenger (peace and blessings of Allah be upon him) who was feeding the hungry ones amongst you, and advised the ignorant ones amongst you, we were in the far-off hated land of Ethiopia, and all that was for the sake of Allah and His Messenger (peace and blessings of Allah be upon him). By Allah, I will neither eat any food nor drink anything until I inform Allah's Messenger (peace and blessings of Allah be upon him) of all that you have said. There we were harmed and frightened. I will mention this to the Prophet (peace and blessings of Allah be upon him) and will not tell a lie or curtail your saying or add something to it.'

So, when the Prophet (peace and blessings of Allah be upon him) came, she said, 'O Allah's

Prophet! `Umar has said such-and-such.' He said (to Asma'), 'What did you say to him?' Asma' said, 'I told him such-and-such.' The Prophet (peace and blessings of Allah be upon him) said,

> *'He (i.e., 'Umar) has not gotten more right than your people over me, as he and his companions have (the reward of) only one migration, and you, the people of the boat, have (the reward of) two migrations.'*

Asma', later on, said, 'I saw Abu Musa and the other people of the boat coming to me in successive groups, asking me about this narration, and to them nothing in the world was more cheerful and greater than what the Prophet (peace and blessings of Allah be upon him) had said about them.'"

Abu Burda narrated that Asma' said, "I saw Abu Musa requesting me to repeat this narration again and again."

Abu Burda also narrated that Abu Musa said, "The Prophet (peace and blessings of Allah be upon him) said,

> *'I recognize the voice of the group of Al-Ash`ariyun, when they recite the Qur'an, when they enter their homes at night, and I recognize their houses by (listening) to their voices when they are reciting the Qur'an at night although I have not seen*

their houses when they came to them during the daytime. Amongst them is Hakim who, on meeting the cavalry or the enemy, used to say to them (i.e., the enemy). 'My companions order you to wait for them.'"

Abu Musa reported, "We came upon the Prophet (peace and blessings of Allah be upon him) after he had conquered Khaibar. He then gave us a share (from the booty), but apart from us he did not give to anybody else who did not attend the Conquest."

A Poisoned Sheep Gifted to the Messenger

At Khaibar, the Jews cooked a sheep containing poison and presented it to the Prophet (peace and blessings of Allah be upon him).

In his *Sahih*, Al-Bukhari narrated Abu Hurairah's saying: When Khaibar was conquered, a (cooked) sheep containing poison was given as a present to Allah's Messenger (peace and blessings of Allah be upon him).

[T. `Aishah (may Allah be pleased with her) said, "The Prophet (peace and blessings of Allah be upon him) in his ailment in which he died, used to say,

> *'O `Aishah! I still feel the pain caused by the food I ate at Khaibar, and at this time, I feel as if my aorta is being cut from that poison.'"*]

The Battle of Mu'tah

غزوة مــؤتة

According to the scholars of *Siyrah*, the battle of Mu'tah was in the 8th year of Hijra. `Urwah Ibn Al-Zubair said that the messenger of Allah (peace and blessings of Allah be upon him) sent this expedition to Mu`tah in Jumadah Al-Ula in the 8th year of Hijra and put Zaid Ibn Harithah in command and said,

> *"If Zaid were slain, then Ja`far Ibn Abi Talib was to take command, and if he were killed then `Abdullah Ibn Rawahah."*

People prepared themselves to set off. Their number was 3.000. When they were about to set off, they bade farewell to the Messenger's chiefs and saluted them.

Then, the people marched forth, the Messenger of Allah (peace and blessings of Allah be upon him) accompanied them until he said farewell and returned.

They went on their way as far as Ma`an in Syria where they heard that Hereaclius had come down to Ma`ab in the Balqa' with 100.000 Greeks joined by 100.000 men from Lakhm, Judham, Al-Qayn, Bahra and Bali. When the Muslims heard this they spent two nights at Ma`an pondering what to do. `Abdullah Ibn Rawahah encouraged the men saying,

"Men, what you dislike is that which you have come out in search of, viz, martyrdom. We are not fighting the enemy with numbers, or strength or multitude, but we are confronting them with this religion with which Allah has honored us. So come on! Both prospects are fine: Victory or martyrdom." The men said, "By Allah Ibn Rawahah is right."

The people went forward until when they were on the borders of the Balqa' the Greek and the Arab forces of Heraclius met them in a village called Masharif. When the enemy approached, the Muslims withdrew to a village called Mu'tah. There the forces met and the Muslims made their dispositions: the right wing led by Qutbah Ibn Qatadah of Banu `Udhrah, and the left wing by an *Ansari* called `Ubaya Ibn Malik.

When fighting began Zaid Ibn Harithah fought holding the Messenger's standard, until he died from loss of blood among the spears of the enemy. Then Ja`far took it and fought with it until he was martyred. `Abdullhah Ibn Rwahah took the standard and fought until he died a martyr.

In this context, Al-Bukhari narrated the following narrations:

Nafi` narrated that Ibn `Umar informed me that on the day (of Mu'tah) he stood beside Ja`far who was dead (i.e., killed in the battle), and he counted fifty wounds in his body, caused by stabs or strokes, and none of those wounds was in his back.

`Abdullah Ibn `Umar said, "Allah's Messenger appointed Zaid Ibn Harithah as the commander of the army during the *Ghazwah* of Mu'tah and said,

> *'If Zaid is martyred, Ja`far should take over his position, and if Ja`far is martyred, 'Abdullah Ibn Rawahah should take over his position.'"*

'Abdullah Ibn `Umar (may Allah be pleased with them) further said, "I was present amongst them in that battle and we searched for Ja`far Ibn Abi Talib and found his body amongst the bodies of the martyred ones, and found over ninety wounds over his body, caused by stabs or shots (of arrows)."

Anas (may Allah be pleased with him) said, "The Prophet (peace and blessings of Allah be upon him) had informed the people of the martyrdom of Zaid, Ja`far and Ibn Rawahah before the news of their death reached. The Prophet (peace and blessings of Allah be upon him) said,

> *'Zaid took the flag (as the commander of the army) and was martyred, then Ja`far took it and was martyred, and then Ibn Rawahah took it and was martyred.'*

At that time, the Prophet's eyes were shedding tears. He added,

> *"Then the flag was taken by a sword amongst the Swords of Allah (i.e., Khalid)*

and Allàh made them (i.e., the Muslims) victorious.'"

`Amrah said, "I heard `Aishah saying, 'When the news of the martyrdom of Ibn Harithah, Ja`far Ibn Abi Talib and `Abdullah Ibn Rawahah reached, Allah's Messenger sat with sorrow explicit on his face." `Aishah added, "I was then peeping through a chink in the door. A man came to him and said, 'O Allah's Messenger! The women of Ja`far are crying.' Thereupon the Prophet (peace and blessings of Allah be upon him) told him to forbid them to do so. So the man went away and returned saying, 'I forbade them but they did not listen to me.' The Prophet (peace and blessings of Allah be upon him) ordered him again to go (and forbid them). He went again and came saying, 'By Allah, they overpowered me (i.e., did not listen to me)." `Aishah said, "Allah's Messenger said (to him),

'Go and throw dust into their mouths.'"

`Aishah added, "I said, 'May Allah put your nose in the dust! By Allah, neither have you done what you have been ordered, nor have you relieved Allah's Messenger from trouble.'"

`Amir said that whenever Ibn `Umar greeted the son of Ja`far, he used to say (to him), "*Assalam 'Alaika* (i.e., peace be on you), O the son of two-winged person."

Khalid Ibn Al-Walid (may Allah be pleased with him) said, "On the day (of the battle of) Mu'tah, nine swords were broken in my hand, and nothing was left in my hand except a Yemenite sword of mine."

The Conquest of Makkah

فتح مكة

The conquest of Makkah, according to the scholars of *Siyrah*, took place in Ramadan in the 8th year of Hijra. In the Glorious Qur'an, Allah, Most High, says,

﴿وَمَا لَكُمْ أَلَّا تُنفِقُوا۟ فِى سَبِيلِ ٱللَّهِ وَلِلَّهِ مِيرَٰثُ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ لَا يَسْتَوِى مِنكُم مَّنْ أَنفَقَ مِن قَبْلِ ٱلْفَتْحِ وَقَٰتَلَ ۚ أُو۟لَٰٓئِكَ أَعْظَمُ دَرَجَةً مِّنَ ٱلَّذِينَ أَنفَقُوا۟ مِنۢ بَعْدُ وَقَٰتَلُوا۟ ۚ وَكُلًّا وَعَدَ ٱللَّهُ ٱلْحُسْنَىٰ ۚ وَٱللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١٠﴾﴾ [الحديد: ١٠]

﴿*Not equal among you are these who spent (freely) and fought, before the victory (with those who did later). Those are higher in rank than those who spent (freely) and fought afterwards. But to all Allah promised a goodly (reward). And Allah is well acquainted with all that ye do.*﴾

(Al-Hadid: 10)

﴿إِذَا جَآءَ نَصْرُ ٱللَّهِ وَٱلْفَتْحُ ﴿١﴾ وَرَأَيْتَ ٱلنَّاسَ يَدْخُلُونَ فِى دِينِ ٱللَّهِ أَفْوَاجًا ﴿٢﴾ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَٱسْتَغْفِرْهُ ۚ إِنَّهُۥ كَانَ تَوَّابًۢا ﴿٣﴾﴾ [النصر: ١- ٣]

﴾*When comes the Help of Allah, and victory, and thou dost see the people enter Allah's Religion in crowds, celebrate the Praises of thy Lord, and pray for His forgiveness: for He is Oft-Returning (in forgiveness).*﴿

(An-Nasr: 1-3)

The Occasion of the Conquest of Makkah

Despite the improved relations between Makkah and Madinah after the signing of the Treaty of Al-Hudaybiyah, the ten-year peace was to be broken by Quraish who, with their allies, the tribe of Bakr, attacked the tribe of Khuza`ah. Now Khuza`ah were allies of the Muslims and when the Prophet (peace and blessings of Allah be upon him) heard of the attack, he immediately ordered his men to prepare for war. Later, the Messenger (peace and blessings of Allah be upon him) informed the men that he was going to Makkah and ordered them to make careful preparations. He said,

"O Allah, take the eyes and ears from Quraish so that we may take them by surprise in their land."

Consequently, the men got themselves ready.

The Affair of Hatib Ibn Abi Balta`ah

In his *Sahih*, Al-Bukhari narrated on the authority of `Ubaid Allah Ibn Abi Rafi` that the later said, "I

heard `Ali (may Allah be pleased with him) say, 'Allah's Messenger (peace and blessings of Allah be upon him) sent me, Abu Marthad and Az-Zubair, and all of us were riding horses, and said, 'Go until you reach Raudat-Khakh where there is a pagan woman carrying a letter from Hatib Ibn Abi Balta`ah to the pagans of Makkah.' So we found her riding her camel at the place which Allah's Messenger (peace and blessings of Allah be upon him) had mentioned. We said (to her), '(Give us) the letter.' She said, 'I have no letter.' Then we made her camel kneel down and we searched her, but we found no letter. Then we said, 'Allah's Messenger (peace and blessings of Allah be upon him) had not told us a lie, certainly. Take out the letter, otherwise we will strip you naked.' When she saw that we were determined, she put her hand below her waist belt, for she had tied her cloak round her waist, and she took out the letter, and we brought her to Allah's Messenger (peace and blessings of Allah be upon him). Then `Umar said, 'O Allah's Messenger! (This Hatib) has betrayed Allah, His Messenger and the believers! Let me cut off his neck!' The Prophet (peace and blessings of Allah be upon him) asked Hatib, 'What made you do this?' Hatib said, 'By Allah, I did not intend to give up my belief in Allah and His Messenger but I wanted to have some influence among the (Makkah) people so that through it, Allah might protect my family and property. There is none of your Companions but has some of his relatives

there through whom Allah protects his family and property.' The Prophet (peace and blessings of Allah be upon him) said,

> *'He has spoken the truth; do no say to him but good.'*

`Umar said, 'He has betrayed Allah, His Messenger and the faithful believers. Let me cut off his neck!' The Prophet (peace and blessings of Allah be upon him) said,

> *'Is he not one of the Badr warriors? May be Allah looked at the Badr warriors and said, 'Do whatever you like, as I have granted Paradise to you, or said, 'I have forgiven you.'*

On hearing this, tears came out of `Umar's eyes, and he said, 'Allah and His Messenger know best.'"

Therefore, Allah, Most High, has revealed the *Surah* that begins with,

﴿يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَتَّخِذُوا۟ عَدُوِّى وَعَدُوَّكُمْ أَوْلِيَآءَ تُلْقُونَ إِلَيْهِم بِٱلْمَوَدَّةِ وَقَدْ كَفَرُوا۟ بِمَا جَآءَكُم مِّنَ ٱلْحَقِّ يُخْرِجُونَ ٱلرَّسُولَ وَإِيَّاكُمْ ۙ أَن تُؤْمِنُوا۟ بِٱللَّهِ رَبِّكُمْ إِن كُنتُمْ خَرَجْتُمْ جِهَـٰدًا فِى سَبِيلِى وَٱبْتِغَآءَ مَرْضَاتِى ۚ تُسِرُّونَ إِلَيْهِم بِٱلْمَوَدَّةِ وَأَنَا۠ أَعْلَمُ بِمَآ أَخْفَيْتُمْ وَمَآ أَعْلَنتُمْ ۚ وَمَن يَفْعَلْهُ مِنكُمْ فَقَدْ ضَلَّ سَوَآءَ ٱلسَّبِيلِ ﴿١﴾﴾

[الممتحنة : ١]

﴿*O ye who believe! Take not my enemies and yours as friends (or protectors), offering them (your) love, even though they have rejected the Truth that has come to you, and have (on the contrary) driven out the Messenger and yourselves (from your homes), (simply) because ye believe in Allah, you Lord! If you have came out to strive in My way and to seek My good pleasure, showing friendship into them in secret: for I know full well all that ye conceal and all that ye reveal. And any of you that does this has strayed from the straight path.*﴾

(Al-Mumtahinah: 1)

Muslims Goes out to Makkah

On the 10th of Ramadan, 8 AH, the Messenger of Allah (peace and blessings of Allah be upon him) went on his journey and put over Madinah Abu Ruhm Kulthum Ibn Hussayn. In this context, Al-Bukhari narrated on the authority of Ibn `Abbas (may Allah be pleased with them) that the latter said, "Allah's Messenger (peace and blessings of Allah be upon him) traveled in the month of Ramadan and he fasted until he reached (a place called) `Usfan, then he asked for a tumbler of water and drank it by the daytime so that the people might see him. He broke his fast until he reached Makkah."

Ibn `Abbas used to say, "Allah's Messenger (peace and blessings of Allah be upon him) fasted and sometimes did not fast while traveling, so one may fast or may not (on journeys)."

However, it should be noted that the Muslims' number was 10.000 men.

Abu Sufiyan Embraces Islam

Hisham's father, according to Al-Bukhari, narrated that when Allah's Messenger (peace and blessings of Allah be upon him) set out (towards Makkah) during the year of the Conquest (of Makkah) and this news reached (the infidels of Quraish), Abu Sufyan, Hakim Ibn Hizam and Budail Ibn Warqa came out to gather information about Allah's Messenger (peace and blessings of Allah be upon him).

They proceeded on their way until they reached a place called Marr-az-Zahran (which is near Makkah). There they saw many fires as if they were the fires of `Arafat. Abu Sufyan said, "What is this? It looked like the fires of `Arafat." Budail Ibn Warqa said, "Banu `Amr are less in number than that."

Some of the guards of Allah's Messenger (peace and blessings of Allah be upon him) saw them and took them over, caught them and brought them to Allah's Messenger. Abu Sufyan embraced Islam.

When the Prophet (peace and blessings of Allah be upon him) proceeded, he said to Al-`Abbas,

> *"Keep Abu Sufyan standing at the top of the mountain so that he would look at the Muslims."*

So Al-`Abbas kept him standing (at that place) and the tribes with the Prophet (peace and blessings of Allah be upon him) started passing in front of Abu Sufyan in military batches. A batch passed and Abu Sufyan said, "O `Abbas, who are these?" `Abbas said, "They are (Banu) Ghifar." Abu Sufyan said, "I have gotten nothing to do with Ghifar." Then a batch of the tribe of Juhaina passed by and he said similarly as above. Then (a batch of the tribe of) Sa`d Ibn Huzaim passed by and he said similarly as above. Then Banu Sulaim passed by and he said similarly as above. Then came a batch, the like of which Abu Sufyan had not seen. He said, "Who are these?" `Abbas said, "They are the *Ansar* headed by Sa`d Ibn `Ubadah, the one holding the flag."

Sa`d Ibn `Ubadah said, "O Abu Sufyan! Today is the day of a great battle and today (what is prohibited in) the Ka`bah will be permissible." Abu Sufyan said, "O `Abbas! How excellent the day of destruction is!" Then came another batch (of warriors) which was the smallest of all the batches, and in it there was Allah's Messenger (peace and blessings of Allah be upon him) and his Companions and the flag of the Prophet (peace and blessings of

Allah be upon him) was carried by Az-Zubair Ibn Al-`Awwam.

When Allah's Messenger (peace and blessings of Allah be upon him) passed by Abu Sufyan, the latter said, (to the Prophet), "Do you know what Sa`d Ibn `Ubadah said?" The Prophet (peace and blessings of Allah be upon him) said, "What did he say?" Abu Sufyan said, "He said such-and-such." On that the Prophet (peace and blessings of Allah be upon him) said,

> *"Sa`d told a lie, but today Allah will give superiority to the Ka`bah and today the Ka`bah will be covered with a (cloth) covering."*

Allah's Messenger (peace and blessings of Allah be upon him) ordered that his flag be fixed at Al-Hajun.

Al-Bukhari also narrated that `Urwah said that Nafi` Ibn Jubair Ibn Mut`im said, "I heard Al-`Abbas saying to Az-Zubair Ibn Al-`Awwam, 'O Abu `Abdullah! Did Allah's Messenger (peace and blessings of Allah be upon him) order you to fix the flag here?'"

Allah's Messenger (peace and blessings of Allah be upon him) ordered Khalid Ibn Al-Walid to enter Makkah from its upper part from Ka`bah while the Prophet (peace and blessings of Allah be upon him) himself entered from Kuda. Two men from the

cavalry of Khalid Ibn Al-Wahd named Hubaish Ibn Al-Ash`ar and Kurz Ibn Jabir Al-Fihri were martyred on that day.

The Description of the Prophet's Entry into Makkah

`Aishah (may Allah be pleased with her) said, "During the year of the Conquest (of Makkah), the Prophet (peace and blessings of Allah be upon him) entered Makkah through Kada which was at the upper part of Makkah."

Both Al-Bukhari and Muslim narrated on the authority of Anas Ibn Malik (may Allah be pleased with him) that the latter said that on the day of the Conquest, the Prophet (peace and blessings of Allah be upon him) entered Makkah, wearing a helmet on his head. When he took it off, a man came and said, "Ibn Khatal is clinging to the curtain of the Ka`bak." The Prophet (peace and blessings of Allah be upon him) said,

"Kill him."

Al-Bukhari, moreover, narrated on the authority of `Abudullah Ibn Mughaffal that the latter said that I saw Allah's Messenger (peace and blessings of Allah be upon him) on the day of the Conquest of Makkah over his she-camel, reciting *Surat-al-Fath* in a vibrant quivering tone.

Mu`awiyah commented on this, saying, "Were I not afraid that the people may gather around me, I would recite in vibrant quivering tone as he (i.e., `Abdullah Ibn Mughaffal) did, imitating Allah's Messenger."

Muslims had been ordered by the Prophet (peace and blessings of Allah be upon him) not to cause any harm unless anyone tried to stop them entering. However, according to Ibn Ishaq, Safwan Ibn Umayyah, `Ikrimah Ibn Abi Jahl and Suhail Ibn `Amr had collected some men in Al-Khandama to fight. Himas Ibn Qays Ibn Khalid, brother of Ibn Bakr was sharpening his sword before the Messenger of Allah (peace and blessings of Allah be upon him) entered Makkah, and his wife asked him why he was doing so. When he told her it was for Muhammad and his Companions she said that she did not think that it would do them any harm. He answered that he hoped to give her one of them as a slave. Then he went to Al-Khandama with Safwan, Suhail, and `Ikrimah and when the Muslims under Khalid arrived a skirmish followed in which Kurz Ibn Jabir, one of the tribe of Muharib Ibn fihr, and Hubaish Ibn Khalid Ibn Rabi`ah Ibn Asram, an ally of the tribe of Munqidh, who were in Khalid's cavalry, were killed. They had taken a road of their own apart from Khalid and were killed together. Salamah Ibn Al-Mayla, one of Khalid's horsemen, was killed,

and the polytheists lost about 12 or 13 men; then they took to flight.

The Messenger of Allah (peace and blessings of Allah be upon him) had instructed his Commanders when they entered Makkah only to fight those who resisted them, except a small number who were to be killed even if they found beneath the curtains of the Ka`bah. Among them were `Abdullah Ibn Sa`d Ibn Abi Sarh, `Abdullah Ibn Khadl and Al-Huwairth Ibn Naqid Ibn Wahb Ibn `Abd Qasa.

In his *Sahih*, Al-Bukhari narrated on the authority of `Abdullah that, "When the Prophet (peace and blessings of Allah be upon him) entered Makkah on the Day of the Conquest, there were 360 idols around the Ka`bah. The Prophet (peace and blessings of Allah be upon him) started striking them with a stick he had in his hand and was saying,

> *'A Truth has come and falsehood will neither start nor will it reappear.'*

Moreover, Al-Bukhari narrated on the authority of `Abdullah Ibn `Umar (may Allah be pleased with them) who said, "The Prophet (peace and blessings of Allah be upon him) arrived (at Makkah) in the year of the Conquest (of Makkah) while Usamah was riding behind him on (his she-camel). Al-Qaswa, Bilal and `Uthman Ibn Talha were accompanying him. When he made his she-camel kneel down near the Ka`bah, he said to `Uthman,

'Get us the key (of the Ka`bah).'

He brought the key to him and opened the gate of the Ka`bah, for him. The Prophet (peace and blessings of Allah be upon him), Usamah, Bilal and `Uthman (Ibn Talhah) entered the Ka`bah and then closed the gate behind them (from inside). The Prophet (peace and blessings of Allah be upon him) stayed there for a long period and then came out. The people rushed to get in, but I went in before them and found Bilal standing behind the gate, and I said to him, 'Where did the Prophet (peace and blessings of Allah be upon him) pray?' He said, 'He prayed between those two front pillars.' The Ka`bah was built on six pillars, arranged in two rows, and he prayed between the two pillars of the front row leaving the gate of the Ka`bah at his back and facing (in Prayer) the wall which faces one when one enters the Ka`bah. Between him and that wall (was the distance of about three cubits). But I forgot to ask Bilal about the number of *Rak`at* (units in Prayer) the Prophet (peace and blessings of Allah be upon him) had prayed. There was a red piece of marble at the place where he (i.e., the Prophet, peace and blessings of Allah be upon him) had offered the Prayer."

Mujahid, according to Al-Bukhri, also reported that Allah's Messenger (peace and blessings of Allah be upon him) got up on the day of the Conquest of Makkah and said,

"Allah has made Makkah a sanctuary since the day He created the Heavens and the Earth, and it will remain a sanctuary by virtue of the sanctity Allah has bestowed on it until the Day of Resurrection. It (i.e., fighting in it) was not made lawful to anyone before me, nor will it be made lawful to anyone after me, and it was not made lawful for me except for a short period of time. Its animals (that can be hunted) should not be chased, nor should its trees be cut, nor its vegetation or grass uprooted, not its Luqata (i.e., lost things) picked up except by one who makes a public announcement about it."

Al-`Abbas Ibn `Abdul Muttalib said, "Except the *Idhkhir*, O Allah's Messenger, as it is indispensable for blacksmiths and houses." On that, the Prophet (peace and blessings of Allah be upon him) kept quiet and then said,

"Except the Idhkhir as it is lawful to cut."

Abu Shuraih narrated that he said to `Amr Ibn Sa`id while the latter was sending troops in batches to Makkah, "O chief! Allow me to tell you a statement which Allah's Messenger (peace and blessings of Allah be upon him) said on the second day of the Conquest of Makkah. My two ears heard it and my heart remembered it and my two eyes saw

him when he said it. He (i.e., the Prophet, peace and blessings of Allah be upon him) praised Allah and then said,

> *'Makkah has been made a sanctuary by Allah and not by the people, so it is not lawful for a person, who believes in Allah and the Last Day to shed blood in it, or to cut its trees and if someone asks the permission to fight in Makkah because Allah's Messenger (peace and blessings of Allah be upon him) was allowed to fight in it, say to him, 'Allah permitted His Messenger and did not allow you, and even he (i.e., the Messenger) was allowed for a short period of the day, and today its (Makkah's) sanctity has become the same as it was before (of old) so those who are present should inform those who are absent (this Hadith).'"*

Then Abu Shuraih, was asked, "What did `Amr say to you?" Abu Shuraih said, "He said, 'I knew that better than you, O Abu Shuraih! The *Haram* (i.e., Makkah) does not give refuge to a sinner or a fleeing murderer or a person running away after causing destruction.'"

According to Al-Bukhari, Salim's father narrated that the Prophet (peace and blessings of Allah be upon him) sent Khalid Ibn Al-Walid to the tribe of Jadhimah and Khalid invited them to Islam but they

could not express themselves by saying, "*Aslamna* (i.e., we have embraced Islam)," but they started saying "*Saba'na*! *Saba'na* (i.e., we have come out of one religion to another)." Khalid kept on killing (some of) them and taking (some of) them as captives and gave every one of us his Captive. When there came the day then Khalid ordered that each man (i.e., Muslim soldier) should kill his captive, I said, "By Allah, I will not kill my captive, and none of my companions will kill his captive." When we reached the Prophet (peace and blessings of Allah be upon him), we mentioned to him the whole story. On that, the Prophet (peace and blessings of Allah be upon him) raised both his hands and said twice,

> *"O Allah! I am free from what Khalid has done."*

The Prophet's Stay in Makkah

The scholars of *Siyrah* are unanimously agreed that the Prophet (peace and blessings of Allah be upon him) stayed the remaining days of Ramadan in Makkah shortening the Prayers and not fasting.

In this context, Al-Bukhari narrated that Anas (may Allah be pleased with him) said, "We stayed (in Makkah) for ten days along with the Prophet (peace and blessings of Allah be upon him) and used to offer shortened Prayers (i.e., journey prayers)."

Also, Ibn `Abbas (may Allah be pleased with them) reported that the Prophet (peace and blessings

of Allah be upon him) stayed in Makkah for 19 days during which he prayed 2 *Rak`at* in each Prayer (that consists of 4 *Rak`at*, namely, *Zuhr*, *`Asr* and *Maghrib* Prayers).

The Prophet's Judgments during His Stay in Makkah

In his *Sahih*, Al-Bukhari reported some of the Prophet's judgements during his stay in Makkah, following are some of his narrations:

`Aishah (may Allah be pleased with her) said that `Utbah Ibn Abi Waqqas authorized his brother Sa`d to take the son of the slave-girl of Zam`ah into his custody. `Utbah said (to him), "He is my son." When Allah's Messenger (peace and blessings of Allah be upon him) arrived in Makkah during the Conquest (of Makkah), Sa`d Ibn Abi Waqqas took the son of the slave-girl of Zam`ah and took him to the Prophet (peace and blessings of Allah be upon him). `Abd Ibn Zam`ah too came along with him. Sa`d said, "This is the son of my brother and the latter has informed me that he is his son." `Abd Ibn Zam`ah said, "O Allah's Messenger! This is my brother who is the son of the slave-girl of Zam`ah and was born on his (i.e., Zam`ah's) bed."

Allah's Messenger (peace and blessings of Allah be upon him) looked at the son of the slave-girl of Zam`ah and noticed that he, of all the people had the greatest resemblance to `Utbah Ibn Abi Waqqas.

Allah's Messenger (peace and blessings of Allah be upon him) then said (to `Abd),

> *"He is yours; he is your brother, O `Abd Ibn Zam`ah, he was born on the bed (of your father)."*

(At the same time) Allah's Messenger (peace and blessings of Allah be upon him) said (to his wife Sawdah), "Veil yourself before him (i.e., the son of the slave-girl) O Sawdah," because of the resemblance he noticed between him and `Utbah Ibn Abi Waqqas. Allah's Messenger (peace and blessings of Allah be upon him) added,

> *"The boy is for the bed (i.e., for the owner of the bed where he was born), and stone is for the adulterer."*

`Urwah Ibn Az-Zubair reported that a lady committed theft during the lifetime of Allah's Messenger (peace and blessings of Allah be upon him) in the *Ghazwah* of Al-Fath, (i.e., Conquest of Makkah). Her folk went to Usamah Ibn Zaid to intercede for her (with the Prophet, peace and blessings of Allah be upon him). When Usamah interceded for her with Allah's Messenger, the color of the face of Allah's Messenger (peace and blessings of Allah be upon him) changed and he said,

> *"Do you intercede with me in a matter involving one of the legal punishments prescribed by Allah?"*

Usamah said, "O Allah's Messenger! Ask Allah's Forgiveness for me." So in the afternoon, Allah's Messenger (peace and blessings of Allah be upon him) got up and addressed the people. He praised Allah as He deserved and then said,

> *"... The nations prior to you were destroyed because if a noble amongst them stole, they used to excuse him, and if a poor person amongst them stole, they would apply (Allah's) Legal Punishment to him. By Him in Whose Hand Muhammad's soul is, if Fatimah, the daughter of Muhammad stole, I would cut her hand."*

Then Allah's Messenger (peace and blessings of Allah be upon him) gave his order in the case of that woman and her hand was cut off. Afterwards her repentance proved sincere and she got married. `Aishah said, "That lady used to visit me and I used to convey her demands to Allah's Messenger (peace and blessings of Allah be upon him)."

On the day of the Conquest of Makkah, the Prophet (peace and blessings of Allah be upon him) took the pledge of both men and women to testify that there is no god but Allah and Muhammad is the Messenger of Allah, and to embrace Islam. According to Ahmad, the Messenger of Allah (peace and blessings of Allah be upon him) took the pledge of people to believe in Allah and to testify that there

is no god but Allah and Muhammad is the Messenger of Allah.

[T. In the Glorious Qur'an, we read,

﴿يَٰٓأَيُّهَا ٱلنَّبِيُّ إِذَا جَآءَكَ ٱلْمُؤْمِنَٰتُ يُبَايِعْنَكَ عَلَىٰٓ أَن لَّا يُشْرِكْنَ بِٱللَّهِ شَيْـًٔا وَلَا يَسْرِقْنَ وَلَا يَزْنِينَ وَلَا يَقْتُلْنَ أَوْلَٰدَهُنَّ وَلَا يَأْتِينَ بِبُهْتَٰنٍ يَفْتَرِينَهُۥ بَيْنَ أَيْدِيهِنَّ وَأَرْجُلِهِنَّ وَلَا يَعْصِينَكَ فِى مَعْرُوفٍ ۙ فَبَايِعْهُنَّ وَٱسْتَغْفِرْ لَهُنَّ ٱللَّهَ ۖ إِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٢﴾﴾ [الممتحنة: ١٢]

﴿O Prophet! When believing women come to thee to take the oath of fealty to thee, that they will not associate in worship any other thing whatever with Allah, that they will not steal, that they will not commit adultery (or fornication), that they will not kill their children, that they will not utter slander, intentionally forging falsehood, and that they will not disobey thee in any just matter, then do thou receive their fealty, and pray to Allah for the forgiveness (of their sins): for Allah is Oft-Forgiving, Most Merciful.﴾

(Al-Mumtahinah: 12)]

Majashi, according to Al-Bukhari, said, "I took my brother to the Prophet (peace and blessings of Allah be upon him) after the Conquest (of Makkah) and said, 'O Allah's Messenger! I have come to you

with my brother so that you may take a pledge of allegiance from him for migration.' The Prophet (peace and blessings of Allah be upon him) said,

'The people of migration (i.e., those who migrated to Madinah before the Conquest) enjoyed the privileges of migration (i.e., there is no need for migration anymore).'

I said to the Prophet (peace and blessings of Allah be upon him), 'For what will you take his pledge of allegiance?' The Prophet (peace and blessings of Allah be upon him) said,

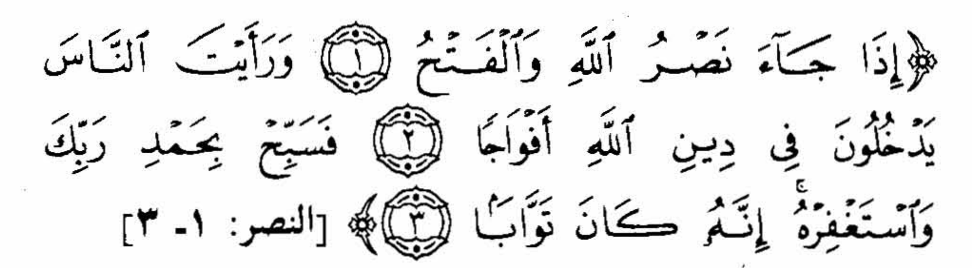
'I will take his pledge of allegiance for Islam, Belief, and for Jihad (i.e., fighting in Allah's Cause).'"

Mujahid, likewise, said, "I said to Ibn `Umar, 'I want to migrate to Syria.' He said, 'There is no migration, but *Jihad* (for Allah's Cause). Go and offer yourself for *Jihad*, and if you find an opportunity for *Jihad* (stay there) otherwise, come back.'"

In an other narration, Ibn `Umar said, "There is no migration today or after Allah's Messenger." Then, he completed his statement as above.

Ibn `Abbas said, "`Umar used to admit me (into his house) along with the old men who had fought in the Badr battle. Some of them said (to `Umar), 'Why do you allow this young man to enter with us, while we have sons of his own age?' `Umar said,

'You know what person he is.' One day `Umar called them and called me along with them, I had thought he called me on that day to show them something about me (i.e., my knowledge). `Umar asked them, 'What do you say about (the *Surah*) that reads,



﴾When comes the Help of Allah and the Victory, and thou dost see people enter Allah's Religion in crowds. Celebrate the Praises Of thy Lord and pray for His forgiveness: for He is Oft-Returning (in forgiveness).﴿

(An-Nasr: 1-3)

Some of them replied, 'We are ordered to praise Allah and repent to Him if we are helped and granted victory.' Some said, 'We do not know.' Others kept quiet. `Umar then said to me, 'Do you say similarly?' I said, 'No.' `Umar said 'What do you say then?' I said, 'This Qur'anic verse indicates the approaching of the death of Allah's Messenger (peace and blessings of Allah be upon him) of which Allah informed him. When comes the help of Allah and the Conquest, i.e., the Conquest of Makkah, that

will be the sign of your Prophet's approaching death, so testify the uniqueness of your Lord (i.e., Allah) and praise Him and repent to Him as He is ready to forgive.' On that, `Umar said, 'I do not know about it anything other than what you know.'

`Amr Ibn Salamah said, "We were at a place which was a thoroughfare for the people, and the caravans used to pass by us and we would ask them, 'What is wrong with the people? What is wrong with the people? Who is that man?' They would say, 'That man claims that Allah has sent him (as a Messenger), that he has been divinely inspired, and that Allah has revealed to him such-and-such.' I used to memorize that (Divine) Talk, and feel as if it was inculcated in my chest (i.e., mind) and the Arabs (other than Quraish) delayed their conversion to Islam until the Conquest (of Makkah). They used to say, 'Leave him (i.e., Muhammad) and his people Quraish: if he overpowers them then he is a true Prophet. So, when Makkah was conquered, then every tribe rushed to embrace Islam, and my father hurried to embrace Islam before (the other members of) my tribe. When my father returned (from the Prophet) to his tribe, he said, 'By Allah, I have come to you from the Prophet (peace and blessings of Allah be upon him) for sure!' The Prophet (peace and blessings of Allah be upon him) afterwards said to them,

> *'Offer such-and-such Prayer at such-and-such time, and when the time for the Prayer becomes due, then one of you should pronounce the Adhan (the call to prayer), and let the one amongst you who knows Qur'an most should, lead the Prayer.'*

So they looked for such a person and found none who knew more Qur'an than I because of the Quranic material which I used to learn from the caravans. They therefore made me their Imam (to lead the prayer) and at that time I was a boy of six or seven years, wearing a *Burda* (i.e., a black square garment) proved to be very short for me (and my body became partly naked). A lady from the tribe said, 'Won't you cover the anus of your reciter for us?' So they bought (a piece of cloth) and made a shirt for me. I had never been so happy with anything before as I was with that shirt."

The Battle of Hunain

غزوة حنين

Speaking about this battle, the Glorious Qur'an says,

﴿لَقَدْ نَصَرَكُمُ ٱللَّهُ فِى مَوَاطِنَ كَثِيرَةٍ وَيَوْمَ حُنَيْنٍ إِذْ
أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنكُمْ شَيْـًٔا وَضَاقَتْ
عَلَيْكُمُ ٱلْأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُم مُّدْبِرِينَ ﴿٢٥﴾
ثُمَّ أَنزَلَ ٱللَّهُ سَكِينَتَهُۥ عَلَىٰ رَسُولِهِۦ وَعَلَى ٱلْمُؤْمِنِينَ وَأَنزَلَ جُنُودًا
لَّمْ تَرَوْهَا وَعَذَّبَ ٱلَّذِينَ كَفَرُوا۟ ۚ وَذَٰلِكَ جَزَآءُ ٱلْكَٰفِرِينَ
﴿٢٦﴾ ثُمَّ يَتُوبُ ٱللَّهُ مِنۢ بَعْدِ ذَٰلِكَ عَلَىٰ مَن يَشَآءُ ۗ وَٱللَّهُ
غَفُورٌ رَّحِيمٌ ﴿٢٧﴾﴾ [التوبة: ٢٥ - ٢٧]

﴿*Assuredly Allah did help you in many battle-fields and on the Day of Hunain: behold: your great numbers elated you but they availed you naught; the land, for all that if is wide, did constrain you, and ye turned back in retreat. But Allah did pour His calm on the Messenger and on the Believers, and sent down forces, which ye saw not: He punished the unbelievers: thus doth He reward those without faith. Again will Allah, after this, turn (in*

mercy) to whom He wills: for Allah is Off-Forgiving, Most Merciful.﴾

(At-Tawbah: 25-27)

According to the majority of scholars of *Siyrah*, the battle of Hunain took place in Shwwal, 8 AH.

The Occasion of the Battle

When Hawazin, a neighboring tribe of Makkah, heard the news of the Prophet (peace and blessings of Allah be upon him) and the Conquest of Makkah, they made an agreement with another tribe from Ta'if, called Thaqif, to fight the Muslims and destroy them before they could spread their religion throughout Arabia. Other tribes joined these two tribes.

Malik Ibn `Awf, the chief of Hawazin, put forward a plan. He ordered his men to bring their families and belongings with them thinking that this would compel his men to fight fiercely. Durayd, an old, blind man, blamed him for doing so arguing that, "If a man is so cowardly as to leave the battle, then he will leave his family as well. The women and children will be a great worry for us and if we are defeated all our wealth will fall into the enemy hands." But Malik ignored this advice and stuck to his original plan.

When the Prophet (peace and blessings of Allah be upon him) heard what the enemy tribes were

planning, he found himself forced to fight and ordered his army towards Ta'if.

The March of the Muslim Army

The Messenger of Allah (peace and blessings of Allah be upon him) marched with 2.000 Makkans and 10.000 of his Companions who had gone out with him when he conquered Makkah; 12.000 in all. The Messenger of Allah (peace and blessings of Allah be upon him) left in charge of Makkah `Attab Ibn Asid Ibn Abu Al-`Is Ibn Umayyah Ibn `Abd Shams to look after the men who had stayed behind. Then he went forward to meet Hawazin.

The Commence of War

According to Ibn Ishaq, Jabir Ibn `Abudllah, who witnessed Hunain, said, "When we approached the valley of Hunain we came down through a valley wide and sloping. We were descending gradually in the morning twilight. The enemy had got there before us and had hidden themselves in it by paths and side tracks and narrow places. They had collected and were fully prepared, and by Allah we were terrified when, as we were coming down, the squadrons attacked us as one man, the people fled none heeding the other. The men ran away except that a number of *Muhajrun* and *Ansar* and men of his family remained with the Messenger of Allah (peace and blessings of Allah be upon him). The *Muhajirun*

who stood firm were Abu Bakr and `Umar; of his family `Ali, Al-`Abbas, and Abu Sufyan Ibn Al-Harith and his son and Al-Fadl Ibn `Abbas, Rabi` Ibn Al-Harith, Usamah Ibn Zaid and Ayman Ibn Umm Ayman Ibn `Ubaid who was killed that day.

On seeing the men fleeing, the Messenger of Allah withdrew to the right and said,

> *"Where are you going, men? Come to me. I am Allah's Messenger. I am Mahammad the son of `Abdullah."*

And not for nothing did the camels bump one into the other.

In this context, Al-Bukhari narrated on the authority of Abu Ishaq who said, "I heard Al-Bara' narrating when a man came and said to him, 'O Abu `Umara! Did you flee on the day (of the battle) of Hunain?' Al-Bara' replied, 'I testify that the Prophet (peace and blessings of Allah be upon him) did not flee, but the hasty people hurried away and the people of Hawazin threw arrows at them. At that time, Abu Sufyan Ibn Al-Harith was holding the white mule of the Prophet (peace and blessings of Allah be upon him) by the head, and the Prophet (peace and blessings of Allah be upon him) was saying,

> *'I am the Prophet undoubtedly: I am the son of 'Abdul-Muttalib.'"*

Finally a hundred men were gathered by him and they went forward and fought. At first the cry was, 'to me, *Ansar*!' And finally, 'to me, *Khazraj*!' They were steadfast in the fight. The men went on fighting and those who has run away returned; they found only prisoners handcuffed with the Messenger of Allah (peace and blessings of Allah be upon him). Many disbelievers were killed and they were defeated. Allah granted His Messenger (peace and blessings of Allah be upon him) their property and children as booty.

According to Al-Bukhari, Abu Qatada narrated, "We set out along with the Prophet (peace and blessings of Allah be upon him) during the year of (the battle of) Hunain, and when we faced the enemy, the Muslims (with the exception of the Prophet, peace and blessings of Allah be upon him, and some of his Companions) retreated (before the enemy). I saw one of the pagans over-powering one of the Muslims, so I struck the pagan from behind his neck causing his armor to be cut off. The pagan headed towards me and pressed me so forcibly that I felt as if I was dying. Then death took him over and he released me. Afterwards I followed `Umar and said to him, 'What is wrong with the people?' He said, 'It is the Order of Allah.' Then the Muslims returned (to the battle after the flight) and (after overcoming the enemy) the Prophet (peace and blessings of Allah be upon him) sat and said,

'Whoever had killed an Infidel and has an evidence to this issue, will have the Salb (i.e., the belongings of the deceased e.g., clothes, arms, horse, etc).'

I (stood up) and said, 'Who will be my witness?' and then sat down. Then the Prophet (peace and blessings of Allah be upon him) repeated his question. Then the Prophet (peace and blessings of Allah be upon him) said the same (for the third time). I got up and said, 'Who will be my witness?' and then sat down. The Prophet (peace and blessings of Allah be upon him) asked his former question again. So I got up. The Prophet (peace and blessings of Allah be upon him) said, 'What is the matter, O Abu Qatada?' So I narrated the whole story; A man said, 'Abu Qatada has spoken the truth, and the *Salb* of the deceased is with me, so please compensate Abu Qatada on my behalf.' Abu Bakr said, 'No! By Allah, it will never happen that the Prophet (peace and blessings of Allah be upon him) will leave a Lion of Allah who fights for the Sake of Allah and His Messenger and give his spoils to you.' The Prophet (peace and blessings of Allah be upon him) said,

'Abu Bakr has spoken the truth. Give it (the spoils) back to him (O man)!'

So he gave it to me and I bought a garden in (the land of) Banu Salamah with it (i.e., the spoils) and

that was the first property I got after embracing Islam."

When the spoils were collected, the Messenger of Allah (peace and blessings of Allah be upon him) ordered his Cmpanions to take it to Al-Ja`franah. Mas`ud Ibn `Amr Al-Ghifari was put by the Prophet (peace and blessings of Allah be upon him) in charge of the spoils.

The Division of the Spoils

In his *Sahih*, Al-Bukhari narrated the following *ahadith* that refer to the division of the spoils at Hunain:

Marwan and Al-Miswar Ibn Makhrama narrated that when the delegate of Hawazin came to Allah's Messenger (peace and blessings of Allah be upon him) declaring their conversion to Islam and asked him to return their properties and captives, Allah's Messenger (peace and blessings of Allah be upon him) got up and said to them,

> *"There is involved in this matter, the people whom you see with me, and the most beloved talk to me, is the true one. So choose one of two alternatives: Either the captives or the properties. I have been waiting for you (i.e., have not distributed the booty)."*

Allah's Messenger (peace and blessings of Allah be upon him) had delayed the distribution of their booty over ten nights after his return from Ta'if. So when they came to know that Allah's Messenger (peace and blessings of Allah be upon him) was not going to return to them but one of the two, they said, "We prefer to have our captives." So Allah's Messenger (peace and blessings of Allah be upon him) got up amongst the Muslims, and praising Allah as He deserved, said,

> *"Your brothers have come to you with repentance and I see (it is logical) to return their captives. So, whoever of you likes to do that as a favor then he can do it. And whoever of you likes to stick to his share until we give him from the very first booty which Allah will give us, then he can do so."*

The people said, "We do that (i.e., return the captives) willingly as a favor, O Allah's Messenger!" Allah's Messenger (peace and blessings of Allah be upon him) said,

> *"We do not know which of you have agreed to it and which have not; so go back and let your chiefs forward us your decision."*

They went back and their chief's spoke to them, and they (i.e., the chiefs) returned to Allah's

Messenger (peace and blessings of Allah be upon him) and informed him that all of them had agreed (to give up their captives) with pleasure, and had given their permission (i.e., that the captives be returned to their people).

Anas narrated that when it was the day of (the battle of) Hunain, the Prophet (peace and blessings of Allah be upon him) confronted the tribe of Hawazin while there were ten-thousand (men) besides the Tulaqa' (i.e., those who had embraced Islam on the day of the Conquest of Makkah) with the Prophet (peace and blessings of Allah be upon him). When they (i.e., Muslims) fled, the Prophet (peace and blessings of Allah be upon him) said, "O the group of *Ansar!*" They replied, "*Labbaik* (here we are at your service), O Allah's Messenger and *Sa`daik* (we are under your command)!" Then the Prophet (peace and blessings of Allah be upon him) got down (from his mule) and said,

> *"I am Allah's servant and His Messenger."*

Then, the pagans were defeated. The Prophet (peace and blessings of Allah be upon him) distributed the war booty amongst the *Tulaqa'* and *Muhajirun* (i.e., Emigrants) and did not give anything to the *Ansar*. So the *Ansar* spoke (i.e., were dissatisfied) and he called them and made them enter a leather tent and said,

"Won't you be pleased that the people take the sheep and camels, and you take Allah's Messenger (peace and blessings of Allah be upon him) along with you?"

The Prophet (peace and blessings of Allah be upon him) added,

"If the people took their way through a valley and the Ansar took their way through a mountain pass, then I would choose a mountain pass of the Ansar."

Anas also narrated that when it was the day of the Conquest (of Makkah) Allah's Messenger (peace and blessings of Allah be upon him) distributed the war booty amongst the people of Quraish, which caused the *Ansar* to become angry. So the Prophet (peace and blessings of Allah be upon him) said,

"Won't you be pleased that the people take the worldly things and you take Allah's Messenger (peace and blessings of Allah be upon him) with you?"

They said, "Yes." The Prophet (peace and blessings of Allah be upon him) said,

"If the people took their way through a valley or mountain pass, I would take my way through the Ansar's valley or mountain pass."

The Battle of Tabuk

غزوة تبوك

According to the scholars of Syirah, this battle took place in Rajab, in the 9th year of Hijra.

Occasion of the Battle

When Allah, Most High, ordered the believers to prohibit the disbelievers form entering or coming near the sacred Mosque. On that, Quraish thought that this would reduce their profits from trade. Therefore, Allah, Most High, compensated them and ordered them to fight the people of the Book until they embrace Islam or pay the *Jizyah*. Allah says,

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِنَّمَا ٱلْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُواْ
ٱلْمَسْجِدَ ٱلْحَرَامَ بَعْدَ عَامِهِمْ هَٰذَاۚ وَإِنْ خِفْتُمْ عَيْلَةً
فَسَوْفَ يُغْنِيكُمُ ٱللَّهُ مِن فَضْلِهِۦٓ إِن شَآءَۚ إِنَّ ٱللَّهَ عَلِيمٌ
حَكِيمٌ ﴿٢٨﴾ قَٰتِلُواْ ٱلَّذِينَ لَا يُؤْمِنُونَ بِٱللَّهِ وَلَا
بِٱلْيَوْمِ ٱلْءَاخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ ٱللَّهُ وَرَسُولُهُۥ وَلَا
يَدِينُونَ دِينَ ٱلْحَقِّ مِنَ ٱلَّذِينَ أُوتُواْ ٱلْكِتَٰبَ حَتَّىٰ
يُعْطُواْ ٱلْجِزْيَةَ عَن يَدٍ وَهُمْ صَٰغِرُونَ ﴿٢٩﴾﴾

[التوبة: ٢٨- ٢٩]

O ye who believe! Truly the pagans are unclean; so let them not, after this year of theirs, approach the sacred Mosque. And

if ye fear poverty, soon will Allah enrich you, if He wills, out of His bounty, for Allah is All-knowing, All-Wise. Fight those who believe not in Allah nor the Last Day, nor hold that forbidden which hath been forbidden by Allah and His Messenger, nor acknowledge the religion of Truth, from among the People of the Book, until they pay the Jizyah with willing submission, and feel themselves subdued.﴾

(At-Tawbah: 28-29)

Therefore, the Messenger of Allah (peace and blessings of Allah be upon him) decided to fight the Romans in order to call them to Islam. Allah, Most High, says,

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ قَٰتِلُوا۟ ٱلَّذِينَ يَلُونَكُم مِّنَ ٱلْكُفَّارِ وَلْيَجِدُوا۟ فِيكُمْ غِلْظَةً ۚ وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ مَعَ ٱلْمُتَّقِينَ ﴿١٢٣﴾﴾ [التوبة: ١٢٣]

﴿*O ye who believe! Fight the unbelievers who are near to you and let them find harshness in you: and know that Allah is with those who fear Him.*﴾

(At-Tawbah: 123)

Moreover, Allah, Most High, urges the believers to go forth to fight in the Cause of Allah, saying,

﴿ٱنفِرُوا۟ خِفَافًا وَثِقَالًا وَجَٰهِدُوا۟ بِأَمْوَٰلِكُمْ وَأَنفُسِكُمْ فِى سَبِيلِ ٱللَّهِ ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴿٤١﴾ لَوْ

كَانَ عَرَضًا قَرِيبًا وَسَفَرًا قَاصِدًا لَّٱتَّبَعُوكَ وَلَٰكِنۢ بَعُدَتْ عَلَيْهِمُ ٱلشُّقَّةُ ۚ وَسَيَحْلِفُونَ بِٱللَّهِ لَوِ ٱسْتَطَعْنَا لَخَرَجْنَا مَعَكُمْ يُهْلِكُونَ أَنفُسَهُمْ وَٱللَّهُ يَعْلَمُ إِنَّهُمْ لَكَٰذِبُونَ ﴿٤٢﴾﴾[التوبة: ٤١- ٤٢]

﴿*Go ye forth, (whether equipped) lightly or heavily, and strive and struggle, with your goods and your persons, in the cause of Allah. That is best for you, if ye (but) knew. If there had been immediate gain (in sight), and the journey easy, they would (all) without doubt have followed thee, but the distance was long (and weighed) on them. They would indeed swear by Allah, 'If we only could, we should certainly have come out with you: 'They would destroy their own souls; for Allah doth know that they are certainly lying.*﴾ **(At-Tawbah: 41-42)**

﴿وَمَا كَانَ ٱلْمُؤْمِنُونَ لِيَنفِرُوا۟ كَآفَّةً ۚ فَلَوْلَا نَفَرَ مِن كُلِّ فِرْقَةٍ مِّنْهُمْ طَآئِفَةٌ لِّيَتَفَقَّهُوا۟ فِى ٱلدِّينِ وَلِيُنذِرُوا۟ قَوْمَهُمْ إِذَا رَجَعُوٓا۟ إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ﴿١٢٢﴾ [التوبة ١٢٢]

﴿*It is not for the believers to go forth together if a contingent from every expedition go forth to devote themselves to studies in religion, and admonish the people when they return; that thus they (may learn) to guard themselves (against evil).*﴾ **(At-Tawbah: 122)**

The Messenger of Allah (peace and blessings of Allah be upon him) ordered his Companions to prepare to fight the Romans at a time when men hard pressed; the heat was oppressive and there was a drought; fruit was ripe and the men wanted to stay in the shade with their fruit and disliked traveling in that season.

Unlike his previous experiences, the Messenger of Allah (peace and blessings of Allah be upon him) informed his Companions by the people whom he were going to fight because the journey was long, the season difficult, and the enemy in great strength, so that the men could make suitable preparations.

One day when he was making his arrangements, the Messenger of Allah (peace and blessings of Allah be upon him) said to a man called Jadd of the tribe of Qays Ibn Salamah, "Would you like to fight the tribe of Al-Asfar, Jadd?" He replied, "Will you allow me to stay behind and not tempt me, for every one knows that I am strongly addicted to women and I am afraid that if I see the Roman women I shall not be able to control my self." The Messenger (peace and blessings of Allah be upon him) gave him permission to remain behind and turned away from him. It was about him, Allah revealed the following Qur'anic verse,

﴿وَمِنْهُم مَّن يَقُولُ ٱئْذَن لِّي وَلَا تَفْتِنِّيٓ ۚ أَلَا فِي ٱلْفِتْنَةِ سَقَطُوا۟ ۗ وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌۢ بِٱلْكَٰفِرِينَ ﴿٤٩﴾﴾

[التوبة ٤٩]

﴿Among them is (many) a man who says, 'Grant me exemption and draw me not into trial.' Have they not fallen into trial already? And indeed Hell surrounds the unbelievers.﴾

(At-Tawbah: 49)

The hypocrites said one to another, "Don't go forth in heat." Therefore, Allah, Most High, revealed in their connection,

﴿فَرِحَ ٱلْمُخَلَّفُونَ بِمَقْعَدِهِمْ خِلَٰفَ رَسُولِ ٱللَّهِ وَكَرِهُوٓا۟ أَن يُجَٰهِدُوا۟ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ فِي سَبِيلِ ٱللَّهِ وَقَالُوا۟ لَا تَنفِرُوا۟ فِي ٱلْحَرِّ ۗ قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرًّا ۚ لَّوْ كَانُوا۟ يَفْقَهُونَ ﴿٨١﴾ فَلْيَضْحَكُوا۟ قَلِيلًا وَلْيَبْكُوا۟ كَثِيرًا جَزَآءًۢ بِمَا كَانُوا۟ يَكْسِبُونَ ﴿٨٢﴾﴾.

[التوبة: ٨١- ٨٢]

﴿They said, 'Go not forth in heat.' Say, 'The fire of Hell is fiercer in heat,' if only they could understand. Let them laugh a little: Much will they weep: a recompense for the (evil) that they do.﴾

(At-Tawbah: 81-82)

Moreover, the Messenger of Allah (peace and blessings of Allah be upon him) urged his wealthy

Companions to spend in the Way of Allah. According to Ibn Hisham, `Uthman (may Allah be pleased with him) spend 1000 Dinars in the cause of Allah on the day of Tabuk when the Messenger of Allah (peace and blessings of Allah be upon him) said,

> *"O Allah, may you be pleased with `Uthman for I am pleased with him."*

The Weepers

In the Glorious Qur'an, Allah, Most High, refers to this group of Muslims, saying,

﴿وَإِذَآ أُنزِلَتۡ سُورَةٌ أَنۡ ءَامِنُواْ بِٱللَّهِ وَجَٰهِدُواْ مَعَ رَسُولِهِ
ٱسۡتَـٔۡذَنَكَ أُوْلُواْ ٱلطَّوۡلِ مِنۡهُمۡ وَقَالُواْ ذَرۡنَا نَكُن مَّعَ ٱلۡقَٰعِدِينَ
(٨٦) رَضُواْ بِأَن يَكُونُواْ مَعَ ٱلۡخَوَالِفِ وَطُبِعَ عَلَىٰ قُلُوبِهِمۡ
فَهُمۡ لَا يَفۡقَهُونَ (٨٧) لَٰكِنِ ٱلرَّسُولُ وَٱلَّذِينَ ءَامَنُواْ مَعَهُۥ
جَٰهَدُواْ بِأَمۡوَٰلِهِمۡ وَأَنفُسِهِمۡۚ وَأُوْلَٰٓئِكَ لَهُمُ ٱلۡخَيۡرَٰتُۖ
وَأُوْلَٰٓئِكَ هُمُ ٱلۡمُفۡلِحُونَ (٨٨) أَعَدَّ ٱللَّهُ لَهُمۡ جَنَّٰتٖ تَجۡرِي مِن
تَحۡتِهَا ٱلۡأَنۡهَٰرُ خَٰلِدِينَ فِيهَاۚ ذَٰلِكَ ٱلۡفَوۡزُ ٱلۡعَظِيمُ (٨٩) وَجَآءَ
ٱلۡمُعَذِّرُونَ مِنَ ٱلۡأَعۡرَابِ لِيُؤۡذَنَ لَهُمۡ وَقَعَدَ ٱلَّذِينَ كَذَبُواْ ٱللَّهَ
وَرَسُولَهُۥۚ سَيُصِيبُ ٱلَّذِينَ كَفَرُواْ مِنۡهُمۡ عَذَابٌ أَلِيمٞ (٩٠)
لَّيۡسَ عَلَى ٱلضُّعَفَآءِ وَلَا عَلَى ٱلۡمَرۡضَىٰ وَلَا عَلَى ٱلَّذِينَ لَا
يَجِدُونَ مَا يُنفِقُونَ حَرَجٌ إِذَا نَصَحُواْ لِلَّهِ وَرَسُولِهِۦۚ مَا عَلَى
ٱلۡمُحۡسِنِينَ مِن سَبِيلٖۚ وَٱللَّهُ غَفُورٞ رَّحِيمٞ (٩١) وَلَا عَلَى

ٱلَّذِينَ إِذَا مَآ أَتَوۡكَ لِتَحۡمِلَهُمۡ قُلۡتَ لَآ أَجِدُ مَآ أَحۡمِلُكُمۡ عَلَيۡهِ تَوَلَّواْ وَّأَعۡيُنُهُمۡ تَفِيضُ مِنَ ٱلدَّمۡعِ حَزَنًا أَلَّا يَجِدُواْ مَا يُنفِقُونَ ﴿٩٢﴾ ۞ إِنَّمَا ٱلسَّبِيلُ عَلَى ٱلَّذِينَ يَسۡتَـٔۡذِنُونَكَ وَهُمۡ أَغۡنِيَآءُۚ رَضُواْ بِأَن يَكُونُواْ مَعَ ٱلۡخَوَالِفِ وَطَبَعَ ٱللَّهُ عَلَىٰ قُلُوبِهِمۡ فَهُمۡ لَا يَعۡلَمُونَ ﴿٩٣﴾﴾

[التوبة: ٨٦- ٩٣]

﴿*When Surah comes down, enjoining them to believe in Allah and to strive and fight along with His Messenger, those with wealth and influence among them ask thee for exemption, and say, 'leave us (behind) we would be with those who sit (at home).' They prefer to be with (the women), who remain behind (at home): Their hearts are sealed and so they understand not. But the Messenger and those who believe with him strive and fight with their wealth and their persons, for them are (all) good things: and it is they who will prosper. Allah hath prepared for them Gardens under which rivers flow, to dwell therein: that is supreme triumph. And there were, among the desert Arabs (also), men who made excuses and came to claim exemption: and those who were false to Allah and His Messenger (merely) sat behind: soon will a grievous chastisement seize the unbelievers among*

them. There is no blame on those who are infirm, or ill, or who find no resources to spend (on the Cause), if they are sincere (in duty) to Allah and His Messenger: no ground (of complaint) can there be against such as do right: and Allah is Oft-Forgiving, Most Merciful. Nor (is there blame) on those who came to thee to be provided with mounts. And when thou saidst, 'I can find no mounts for you,' they turned back, their eyes streaming with tears of grief that they had no resources therewith to provide the expenses. The ground (of complaint) is only against such as claim exemption while they are rich. They prefer to stay with the (women) who remain behind: Allah hath sealed their hearts: so they know not.

(At-Tawbah: 86-93)

According to Ibn Ishaq, the weepers were seven men from the *Ansar* and other tribe. Yamin Ibn `Umayr Ibn Ka`b met Abu Laylah and `Abdullah Ibn Mughaffal as thay were weeping, and when he asked what they were crying for they told him that they had applied to the Messenger of Allah (peace and blessings of Allah be upon him) for a mount, but that he had none to give them and they had nothing. Thereupon he gave them a watering camel, and they saddled it and provided them with some dates and so

they went off with the Messenger of Allah (peace and blessings of Allah be upon him).

In this context, Al-Bukhari narrated that Abu Musa said, "We, a group of *Al-Ash`ariyun* people went to the Prophet (peace and blessings of Allah be upon him) and asked him to give us something to ride, but the Prophet (peace and blessings of Allah be upon him) refused. Then we asked him for the second time to give us something to ride, but the Prophet (peace and blessings of Allah be upon him) took an oath that he would not give us anything to ride. After a while, some camels of booty were brought to the Prophet (peace and blessings of Allah be upon him) and he ordered that five camels be given to us. When we took those camels we said, 'We have made the Prophet (peace and blessings of Allah be upon him) forget his oath, and we will not be successful after that.' So, I went to the Prophet (peace and blessings of Allah be upon him) and said, 'O Allah' Messenger! You took an oath that you would not give us anything to ride, but you have given us.' He said,

> *'Yes, for if I take an oath and later I see a better solution than that, I act on the later (and gave the expiation of that oaths.'"*

Some Bedouins came to apologize for not going, but Allah will not accept their excuse.

The Muslim Army Goes forth

When the Messenger of Allah's road was clear he determined to set off. Now there was a number of Muslims ·who were slow to make up their minds so that they lagged behind without any doubt or misgivings. They were Ka`b Ibn Malik, Murara Ibn Ar-Rabi`, and Hilal Ibn Umayyah. Their story, however, will be mentioned later in details.

When the Messenger of Allah (peace and blessings of Allah be upon him) had set out, he pitched his camp by Thaniyatul-wada`. `Abdullah Ibn Ubbai Ibn Salul pitched his camp separately below him in the direction of Dhubab. When the Messenger of Allah (peace and blessings of Allah be upon him) went on, Ibn Salul separated from him and stayed behind with the hypocrites and doubters.

The Messenger of Allah (peace and blessings of Allah be upon him) order `Ali to remain in Madinah in order to look after his family. Al-Bukhari narrated that Sa`d said, "Allah's Messenger (peace and blessings of Allah be upon him) set out for Tabuk, appointing `Ali as his deputy (in Madinah). `Ali said, 'Do you want to leave me with the children and women?' The Prophet (peace and blessings of Allah be upon him) said,

> *'Will you not be pleased that you will be to me like Aaron to Moses? But there will be no prophet after me.'"*

Abu Khaithamah, according to Ibn Ishaq, returned to his family on a hot day some days after the Messenger of Allah (peace and blessings of Allah be upon him) had set out. He found two wives of his in huts in his garden. Each had sprinkled her hut and cooled it with water and got ready food for him. When he arrived, he stood at the door of the hut and looked at his wives and what they had done for him and said, "The Messenger of Allah (peace and blessings of Allah be upon him) is out in the sun and the wind and the heat and Abu Khaithmah is in a cool shade, food prepared for him, resting in his property with a fair woman. This is not just. By Allah, I will not enter either of your huts, but join the Messenger of Allah (peace and blessings of Allah be upon him) so get ready some food for me." They did so and he went to his camel and saddled it and went out in search of the Messenger until he overtook him in Tabuk.

`Umayr Ibn Wahb Al-Juhani had overtaken Abu Khaithamah on the road as he came to find the Messenger of Allah (peace and blessings of Allah be upon him), and they joined forces; when they approached the Messenger of Allah (peace and blessings of Allah be upon him) as he was stopping in Tabuk, the army called attention to a man riding on the way and the Messenger of Allah (peace and blessings of Allah be upon him) said, "It would be Abu Khaithmah," and so it was. Having dismounted,

he came and saluted the Messenger of Allah (peace and blessings of Allah be upon him) who said, "Woe to you, Abu Khaithamah!" Then he told the Messenger of Allah (peace and blessings of Allah be upon him) what happened, and he spoke well and blessed him.

Then the Messenger of Allah (peace and blessings of Allah be upon him) continued his journey and men began to drop behind. When the Messenger of Allah (peace and blessings of Allah be upon him) was told that so-and-so had dropped behind he said,

> *"Let him be; for if there is any good in him Allah will decree him to join you, if not, Allah had rid you of him!"*

Finally, it was reported that Abu Dharr had dropped behind and his camel had delayed him. The Messenger of Allah (peace and blessings of Allah be upon him) said the same words. Abu Dharr waited on his camel and when it walked slowly with him he took his gear and loaded it on his back and went off walking in the track of the Messenger of Allah (peace and blessings of Allah be upon him). The Messenger of Allah (peace and blessings of Allah be upon him) stopped at one of his halting-places when a man called his attention to someone walking on the way alone. The Messenger of Allah (peace and blessings of Allah be upon him) said that he hoped it was Abu Dharr, and when the people had looked

carefully they said that it was he. The Messenger of Allah (peace and blessings of Allah be upon him) said,

> *"Allah have mercy on Abu Dharr. He walks alone and he will die alone and be raised alone."*

The Prophet Commands His Companions not to Drink the Water of Al-Hijr

According to Ibn Ishaq, when the Messenger of Allah (peace and blessings of Allah be upon him) passed Al-Hijr he stopped, and men got water from its well. When they went, the Messenger of Allah (peace and blessings of Allah be upon him) said,

> *"Do not drink any of its water nor use it for ablutions. If you have used any of it for dough, then feed it to the camels and eat not of it. Let none of you go out at night alone but take a companion."*

In his *Sahih*, Al-Bukhari narrated that Ibn `Umar said, "When the Prophet (peace and blessings of Allah be upon him) passed by Al-Hijr, he said,

> *'Do not enter the dwelling places of those people who were unjust to themselves unless you enter in a weeping state lest the same calamity as of theirs should befall you.'*

Then he covered his head and made his speed fast until he crossed the valley."

When the Messenger of Allah (peace and blessings of Allah be upon him) reached Tabuk, Yuhanna Ibn Ru`ba governor of Ayla came and made a treaty with him and paid him the *Jizyah*. The people of Jarba' and Adhrah aslo came and paid the *Jizyah*.

Khalid Ibn Al-Walid Goes forth to Ukaydir at Duma

The Messenger of Allah (peace and blessings of Allah be upon him) sent Khalid Ibn Al-Walid to Ukaydir at Duma. Ukaydir Ibn `Abdul-Malik was a man of kinda who was ruler of Duma; he was a Christian. The Messenger of Allah (peace and blessings of Allah be upon him) told Khalid that he would find him hunting wild cows. When Khalid went forth, he found Ukaydir and his brother hunting wild cows as the Messenger of Allah (peace and blessings of Allah be upon him) told him. Khalid and his companions seized Ukaydir and killed his brother. Ukaydir was wearing a gown of brocade covered with gold. Khalid stripped him of this and sent it to the Messenger of Allah (peace and blessings of Allah be upon him). Then Khlid brought Ukaydir to the Prophet (peace and blessings of Allah be upon him) who spared his life and made peace with him on condition that he paid the *Jizyah*.

The Return to Madinah

According to Ibn Ishaq, the Messenger of Allah (peace and blessings of Allah be upon him) stayed some ten nights, not more. Then he returned to Madinah.

In his *Sahih*, Al-Bkhari narrated on the authority of Anas Ibn Malik (may Allah be pleased with him) that the latter said, "Allah's Messenger (peace and blessings of Allah be upon him) returned from the *Ghazwa* of Tabuk, and when he approached Madinah, he said,

> *'There are some people in Madinah who were with you all the time, you did not travel any portion of the journey nor crossed any valley, but they were with you.'*

They (i.e., the people) said, 'O Allah's Messenger! Even though they were at Madinah?' He said,

> *'Yes, because they were stopped by a genuine excuse.'"*

Abu Humaid also narrated that, "We returned in the company of the Prophet (peace and blessings of Allah be upon him) from the *Ghazwah* of Tabuk, and when we looked upon Madinah, the Prophet (peace and blessings of Allah be upon him) said,

'This is Taba (i.e., Madinah), and this is Uhud, a mountain that loves us and is loved by us.'"

As-Sa'ib Ibn Yazid said, "I remember that I went out with the boys to (the place called) Thaniyat-ul-Wada' to receive Allah's Messenger (peace and blessings of Allah be upon him)."

The Three Repentant Muslims

As we have said before, the three Muslims who were slow to make up their minds that they lagged behind at Tabuk without any doubt or misgivings are: Ka`b Ibn Malik, Marara Ibn Ar-Rabi` and Hilal Ibn Umayyah.

According to Al-Bukhari, `Abdullah Ibn Ka`b Ibn Malik, who, from among Kab's sons, was the guide of Ka`b when he became blind, said, "I heard Ka`b Ibn Malik narrating the story of (the *Ghazwah* of) Tabuk in which he failed to take part. Ka`b said, 'I did not remain behind Allah's Messenger (peace and blessings of Allah be upon him) in any *Ghazwah* that he fought except the *Ghazwah* of Tabuk, and I failed to take part in the *Ghazwah* of Badr, but Allah did not admonish anyone who had not participated in it, for in fact, Allah's Messenger (peace and blessings of Allah be upon him) had gone out in search of the caravan of Quraish, but Allah made them (i.e., the Muslims) and their enemy meet

without any appointment. I witnessed the night of Al-`Aqabah (pledge) with Allah's Messenger when we pledged for Islam, and I would not exchange it for the Badr battle although the Badr battle is more popular amongst the people than it (i.e., Al-`Aqabah pledge).

As for my news (in this battle of Tabuk), I had never been stronger or wealthier than I was when I remained behind the Prophet (peace and blessings of Allah be upon him) in that *Ghazwah*.

By Allah, never had I two she-camels before, but I had then at the time of this *Ghazwah*. Whenever Allah's Messenger (peace and blessings of Allah be upon him) wanted to make a *Ghazwah*, he used to hide his intention by apparently referring to different *Ghazwah* until it was the time of that *Ghazwah* (of Tabuk) which Allah's Messenger (peace and blessings of Allah be upon him) fought in severe heat, facing a long journey, desert, and the great number of enemy. So, the Prophet (peace and blessings of Allah be upon him) announced to the Muslims clearly (their destination) so that they might get prepared for their *Ghazwah*. So he informed them clearly of the destination he was going to. Allah's Messenger (peace and blessings of Allah be upon him) was accompanied by a large number of Muslims who could not be listed in a book namely, a register.'

Ka`b added, 'Any man who intended to be absent would think that the matter would remain hidden unless Allah revealed it through Divine Revelation. So Allah's Messenger (peace and blessings of Allah be upon him) fought that *Ghazwah* at the time when the fruits had ripened and the shade looked pleasant. Allah's Messenger (peace and blessings of Allah be upon him) and his Companions prepared for the battle and I started to go out in order to get myself ready along with them, but I returned without doing anything. I would say to myself, 'I can do that.' So I kept on delaying it every now and then until the people got ready and Allah's Messenger (peace and blessings of Allah be upon him) and the Muslims along with him departed, and I had not prepared anything for my departure, and I said, 'I will prepare myself (for departure) one or two days after him, and then join them.' In the morning following their departure, I went out to get myself ready but returned having done nothing. Then again in the next morning, I went out to get ready but returned without doing anything.

Such was the case with me until they hurried away and I missed the battle. Even then I intended to depart to take them over. I wish I had done so! But it was not in my luck. So, after the departure of Allah's Messenger (peace and blessings of Allah be upon him), whenever I went out and walked amongst the people (i.e, the remaining persons), it grieved me

that I could see none around me, but one accused of hypocrisy or one of those weak men whom Allah had excused. Allah's Messenger (peace and blessings of Allah be upon him) did not remember me until he reached Tabuk. So while he was sitting amongst the people in Tabuk, he said, 'What did Ka`b do?' A man from Banu Salamah said, 'O Allah's Messenger! He has been stopped by his two Burdas (i.e., garments) and his looking at his own flanks with pride.' Then Mu`adh Ibn Jabal said, 'What a bad thing you have said! By Allah! O Allah's Messenger! We know nothing about him but good.' Allah's Messenger (peace and blessings of Allah be upon him) kept silent.'

Ka`b Ibn Malik added, 'When I heard that he (i.e., the Prophet (peace and blessings of Allah be upon him) was on his way back to Madinah. I got dipped in my concern, and began to think of false excuses, saying to myself, 'How can I avoid his anger tomorrow?' And I took the advice of wise member of my family in this matter. When it was said that Allah's Messenger (peace and blessings of Allah be upon him) had come near, all the evil false excuses abandoned from my mind and I knew well that I could never come out of this problem by forging a false statement. Then I decided firmly to speak the truth. So Allah's Messenger (peace and blessings of Allah be upon him) arrived in the morning, and whenever he returned from a journey,

he used to visit the Mosque first of all and offer a two *Rak`at* Prayer therein and then sit for the people. So when he had done all that (this time), those who had failed to join the battle (of Tabuk) came and started offering (false) excuses and taking oaths before him. They were something over eighty men; Allah's Messenger (peace and blessings of Allah be upon him) accepted the excuses they had expressed, took their pledge of allegiance asked for Allah's Forgiveness for them, and left the secrets of their hearts for Allah to judge. Then I came to him, and when I greeted him, he smiled a smile of an angry person and then said, 'Come on.' So I came walking until I sat before him. He said to me, 'What stopped you from joining us. Had you not purchased an animal for carrying you?' I answered, "Yes, O Allah's Messenger! But by Allah, if I were sitting before any person from among the people of the world other than you, I would have avoided his anger with an excuse. By Allah, I have been bestowed with the power of speaking fluently and eloquently, but by Allah, I know well that if today I tell you a lie to seek your favor, Allah would surely make you angry with me in the near future, but if I tell you the truth, though you will get angry because of it, I hope for Allah's Forgiveness. Really, by Allah, there was no excuse for me. By Allah, I had never been stronger or wealthier than I was when I

remained behind you.' Then Allah's Messenger (peace and blessings of Allah be upon him) said,

> *'As regards this man, he has surely told the truth. So get up until Allah decides your case.'*

I got up, and many men of Banu Salamah followed me and said to me, 'By Allah, we never witnessed you doing any sin before this. Surely, you failed to offer excuse to Allah's Messenger (peace and blessings of Allah be upon him) as the others who did not join him, have offered. The prayer of Allah's Messenger (peace and blessings of Allah be upon him) to Allah to forgive you would have been sufficient for you.' By Allah, they continued blaming me so much that I intended to return (to the Prophet, peace and blessings of Allah be upon him) and accuse myself of having told a lie, but I said to them, 'Is there anybody else who has met the same fate as I have?' They replied, 'Yes, there are two men who have said the same thing as you have, and to both of them was given the same order as given to you.' I said, 'Who are they?' They replied, Murara Ibn Ar-Rabi` Al-`Amri and Hilal Ibn Umayyah Al-Waqifi.' By that they mentioned to me two pious men who had attended the *Ghazwah* (Battle) of Badr, and in whom there was an example for me. So I did not change my mind when they mentioned them to me. Allah's Messenger (peace and blessings of Allah be

upon him) forbade all the Muslims to talk to us, the three aforesaid persons out of all those who had remained behind in that *Ghazwah*. So we kept away from the people and they changed their attitude towards us until the very land (where I lived) appeared strange to me as if I did not know it.

We remained in that condition for fifty nights. As regards my two fellows, they remained in their houses and kept on weeping, but I was the youngest of them and the firmest of them, so I used to go out and witness the Prayers along with the Muslims and roam about in the markets, but none would talk to me, and I would come to Allah's Messenger (peace and blessings of Allah be upon him) and greet him while he was sitting in his gathering after the Prayer, and I would wonder whether the Prophet (peace and blessings of Allah be upon him) did move his lips in return to my greetings or not. Then I would offer my Prayer near to him and look at him stealthily. When I was busy with my Prayer, he would turn his face towards me, but when I turned my face to him, he would turn his face away from me. When this harsh attitude of the people lasted long, I walked until I scaled the wall of the garden of Abu Qatada who was my cousin and dearest person to me, and I offered my greetings to him. By Allah, he did not return my greetings. I said, 'O Abu Qatada! I beseech you by Allah! Do you know that I love Allah and His Messenger?' He kept quiet. I asked him again,

beseeching him by Allah, but he remained silent. Then I asked him again in the Name of Allah. He said, 'Allah and His Messenger know it better.' Thereupon my eyes flowed with tears and I returned and jumped over the wall.'

Ka`b added, 'While I was walking in the market of Madinah, suddenly I saw a *Nabati* (i.e., a Christian farmer) from the *Nabatis* of Sham who came to sell his grains in Madinah, saying, 'Who will lead me to Ka`b Ibn Malik?' The people began to point (me) out for him until he came to me and handed me a letter from the king of Ghassan in which the following was written:

'To proceed, I have been informed that your friend (i.e., the Prophet) has treated you harshly. Anyhow, Allah does not let you live at a place where you feel inferior and your right is lost. So join us, and we will console you.'

When I read it, I said to myself, 'This is also a sort of a test.' Then I took the letter to the oven and made a fire therein by burning it. When forty out of the fifty nights elapsed, behold! There came to me the messenger of Allah's Messenger (peace and blessings of Allah be upon him) and said, 'Allah's Messenger (peace and blessings of Allah be upon him) orders you to keep away from your wife,' I said, 'Should I divorce her; or else! What should I do?' He said, 'No, only keep aloof from her and do

not cohabit her.' The Prophet (peace and blessings of Allah be upon him) sent the same message to my two fellows. Then I said to my wife. 'Go to your parents and remain with them until Allah gives His Verdict in this matter.'

Ka`b added, 'The wife of Hilal Ibn Umayyah came to the Messenger of Allah (peace and blessings of Allah be upon him) and said, 'O Allah's Messenger! Hilal Ibn Umayyah is a helpless old man who has no servant to attend on him. Do you dislike that I should serve him?' He said, 'No (you can serve him) but he should not come near you.' She said, 'By Allah, he has no desire for anything. By, Allah, he has never ceased weeping until his case began until this day of his.'

On that, some of my family members said to me, 'Will you also ask Allah's Messenger (peace and blessings of Allah be upon him) to permit your wife (to serve you) as he has permitted the wife of Hilal Ibn Umayyah to serve him?' I said, 'By Allah, I will not ask the permission of Allah's Messenger (peace and blessings of Allah be upon him) regarding her, for I do not know what Allah's Messenger (peace and blessings of Allah be upon him) would say if I asked him to permit her (to serve me) while I am a young man.'

'Then,' Ka`b continued, 'I remained in that state for ten more nights after that until the period of fifty

nights was completed starting from the time when Allah's Messenger (peace and blessings of Allah be upon him) prohibited the people form talking to us. When I had offered the *Fajr* Prayer on the 50th morning on the roof of one of our houses and while I was sitting in the condition which Allah described in (the Qur'an), i.e., my very soul seemed narrow to me for all its spaciousness, there I heard the voice of one who had ascended the mountain of *Sala`* calling with his loudest voice, 'O Ka`b Ibn Malik! Be happy (by receiving good tidings).' I fell down in prostration before Allah, realizing that relief has come. Allah's Messenger (peace and blessings of Allah be upon him) had announced the acceptance of our repentance by Allah when he had offered the *Fajr* Prayer. The people then went out to congratulate us. Some bringers of good tidings went out to my two fellows, and a horseman came to me in haste, and a man of Banu Aslam came running and ascended the mountain and his voice was swifter than the horse. When he (i.e., the man) whose voice I had heard, came to me conveying the good tidings, I took off my garments and dressed him with them; and by Allah, I owned no other garments than them on that day. Then I borrowed two garments and wore them and went to Allah's Messenger (peace and blessings of Allah be upon him).

The people started receiving me in batches, congratulating me on Allah's Acceptance of my

repentance, saying, 'We congratulate you on Allah's Acceptance of your repentance.' Ka`b further said, 'When I entered the Mosque, I saw Allah's Messenger (peace and blessings of Allah be upon him) sitting with the people around him. Talhah Ibn `Ubaidullah swiftly came to me, shook hands with me and congratulated me. By Allah, none of the *Muhajirun* (i.e., Emigrants) got up for me except him (i.e., Talhah), and I will never forget this for Talhah.'

Ka`b added, 'When I greeted Allah's Messenger (peace and blessings of Allah be upon him), his face being bright with joy, and he said,

> *'Be happy with the best day that you have got ever since your mother delivered you.'*

Ka`b added, 'I said to the Prophet (peace and blessings of Allah be upon him). 'Is this forgiveness from you or from Allah?' He said, 'No, it is from Allah.' Whenever Allah's Messenger (peace and blessings of Allah be upon him) became happy, his face would shine as if it were a piece of moon, and we all knew that characteristic of him. When I sat before him, I said, 'O Allah's Messenger! Because of the acceptance of my repentance I will give up all my wealth as alms for the Sake of Allah and His Messenger.' Allah's Messenger (peace and blessings of Allah be upon him) said,

'Keep some of your wealth, as it will be better for you.'

I said, 'So I will keep my share from Khaibar with me,' and added, 'O Allah's Messenger! Allah has saved me for telling the truth; so it is a part of my repentance not to tell but the truth as long as I am alive. By Allah, I do not know anyone of the Muslims whom Allah has helped for telling the truth more than me. Since I have mentioned that truth to Allah's Messenger (peace and blessings of Allah be upon him) until today, I have never intended to tell a lie. I hope that Allah will also save me (from telling lies) the rest of my life. So Allah revealed to His Messenger the following Qur'anic verse,

﴿لَقَد تَّابَ ٱللَّهُ عَلَى ٱلنَّبِيِّ وَٱلْمُهَٰجِرِينَ وَٱلْأَنصَارِ ٱلَّذِينَ
ٱتَّبَعُوهُ فِي سَاعَةِ ٱلْعُسْرَةِ مِنۢ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبُ
فَرِيقٖ مِّنْهُمْ ثُمَّ تَابَ عَلَيْهِمْۚ إِنَّهُۥ بِهِمْ رَءُوفٞ رَّحِيمٞ
(١١٧) وَعَلَى ٱلثَّلَٰثَةِ ٱلَّذِينَ خُلِّفُواْ حَتَّىٰٓ إِذَا ضَاقَتْ عَلَيْهِمُ
ٱلْأَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ أَنفُسُهُمْ وَظَنُّوٓاْ أَن لَّا
مَلْجَأَ مِنَ ٱللَّهِ إِلَّآ إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوٓاْۚ إِنَّ ٱللَّهَ هُوَ
ٱلتَّوَّابُ ٱلرَّحِيمُ (١١٨) يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ وَكُونُواْ
مَعَ ٱلصَّٰدِقِينَ (١١٩)﴾ [التوبة: ١١٧ - ١١٩]

﴾Allah turned with favor to the Prophet, the Muhajirun, and the Ansar, who followed him in a time of distress, after that the hearts of a part of them had nearly swerved (from duty); but He turned to them (also): for He is unto them Most Kind, Most Merciful. (He turned in mercy also) to the three who were left behind: (they felt guilty) to such a degree that the earth seemed constrained to them, for all its spaciousness, and their (very) souls seemed straitened to them, and they perceived that there is no fleeing from Allah (and no refuge) but to Himself. Then He turned to them that they might repent: for Allah is Oft-Returning, Most Merciful. O ye who believe! Fear Allah and be with those who are truthful.﴿

(At-Tawbah: 117-119)

By Allah, Allah has never bestowed upon me, apart from His guiding me to Islam, a greater blessing than the fact that I did not tell a lie to Allah's Messenger (peace and blessings of Allah be upon him) which would have caused me to perish as those who have told a lie perished, for Allah described those who told lies with the worst description He ever attributed to anybody else. Allah said,

﴿سَيَحْلِفُونَ بِٱللَّهِ لَكُمْ إِذَا ٱنقَلَبْتُمْ إِلَيْهِمْ لِتُعْرِضُوا۟ عَنْهُمْ ۖ
فَأَعْرِضُوا۟ عَنْهُمْ ۖ إِنَّهُمْ رِجْسٌ ۖ وَمَأْوَىٰهُمْ جَهَنَّمُ جَزَآءًۢ بِمَا
كَانُوا۟ يَكْسِبُونَ ﴿٩٥﴾ يَحْلِفُونَ لَكُمْ لِتَرْضَوْا۟ عَنْهُمْ ۖ فَإِن
تَرْضَوْا۟ عَنْهُمْ فَإِنَّ ٱللَّهَ لَا يَرْضَىٰ عَنِ ٱلْقَوْمِ ٱلْفَٰسِقِينَ
﴿٩٦﴾﴾ [التوبة: ٩٥- ٩٦]

﴾They (i.e., the hypocrites) will swear to you by Allah when ye return to them, that ye may leave them alone. So leave them alone: for they are an abomination, and Hell is their dwelling-place, a fitting recompense for the (evil) that they did. They will swear unto you, that ye may be pleased with them. But if ye are pleased with them, Allah is not pleased with those who disobey.﴿

(At-Tawbah: 95-96)

Ka`b added, 'We, the three persons, differed altogether from those whose excuses Allah's Messenger (peace and blessings of Allah be upon him) accepted when they swore to him. He took their pledge of allegiance and asked Allah to forgive them, but Allah's Messenger (peace and blessings of Allah be upon him) left our case pending until Allah gave His Judgment about it. As for that Allah said,

﴿وَعَلَى ٱلثَّلَٰثَةِ ٱلَّذِينَ خُلِّفُوا۟ حَتَّىٰٓ إِذَا ضَاقَتْ عَلَيْهِمُ ٱلْأَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ أَنفُسُهُمْ وَظَنُّوٓا۟ أَن لَّا مَلْجَأَ مِنَ ٱللَّهِ إِلَّآ إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوٓا۟ ۚ إِنَّ ٱللَّهَ هُوَ ٱلتَّوَّابُ ٱلرَّحِيمُ ﴿١١٨﴾﴾ [التوبة: ١١٨]

﴿*(He turned in mercy also) to the three who were left behind: (they felt guilty) to such a degree that the earth seemed constrained to them, for all its spaciousness, and their (very) souls seemed straitened to them, and they perceived that there is no fleeing from Allah (and no refuge) but to Himself. Then He turned to them that they might repent: for Allah is Oft-Returning, Most Merciful.*﴾

(At-Tawbah: 118)

What Allah said (in this verse) does not indicate our failure to take part in the Ghazwah, but it refers to the deferment of making a decision by the Prophet (peace and blessings of Allah be upon him) about our case in contrast to the case of those who had taken an oath before him and he excused them by accepting their excuses.'"

The Classes of Those Who Remained behind at Tabuk

However, those who stayed behind at Tabuk may be classified into the following four:

i- Those whom the Prophet (peace and blessings of Allah be upon him) ordered to remain behind such as `Ali Ibn Abi Talib and Ibn Umm Maktum: By doing this, they obeyed the Messenger of Allah (peace and blessings of Allah be upon him) and therefore, Allah, Most High, will reward them.

ii- The weepers who had no means to travel and fight as well as the disabled persons: Those are blameless.

iii- The sinful Muslims who stayed behind without doubt or misgivings: Some of them repented and Allah, Most High, accepted their repentance.

* * * * *

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